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From the Churchman.

THE EXTENSION OF THE CHURCH.—NO. XV.

"The field is the world."

TO OUR YOUNG MEN.

If ever an advocate might feel encouraged to boldness in pressing the claims of his cause, by a consciousness of its intrinsic excellence and merits, we have ground for such a confidence whilst we urge our plea in behalf of the extension of the Church, upon the *young men* of our communion. We have advocated the principle of united effort, and as far as in us lay, presented to all the obligation to individual exertion; but whilst the cause possesses a common interest for all, and has a claim upon the exertions of all ages, we feel that the work will be but half done, and our object but half obtained, if we make not a special appeal to our *young men*, and fail to secure their special co-operation.

To our young men, therefore, we speak; and we do it "because they are strong." They are the hope of the Church—may we not say, of the world? In their keeping are the destinies of many coming generations. The means which are placed within their reach for promoting the cause of Christ, and hastening the era of Gospel triumphs, are incalculable. They have long lives before them, which, if consecrated to God, may be lives of unmeasured usefulness. With the facilities afforded to every man in our own country at the present time, for securing the greatest and most immediate results from the employment of opportunity and talent, they are mighty in their individual strength. To them much is given. Let the question be asked, Shall it be given them in vain? Shall the mighty moral power which God has put into their hands, be suffered to palsy by inaction, or be worse than palsied by prostitution to the service of the world, when the Church of the living God demands its every energy? The Church—the world—God—his own soul—requires from every one an honest and deliberate answer.

The encouraging prospects which are presented every where to the eyes of the friends of Zion at the present period, should operate powerfully on the hearts and purposes and conduct of our young men. It is emphatically "the day of preparation." Considering what a single individual may now accomplish, life may be regarded as worth a hundred fold more now than at any former period. The cry comes daily, "Put ye in the sickle, for the harvest is ripe." Every blow which is now struck, leaves its impression upon the bulwarks of the kingdom of darkness. Every effort which is now made, brings with it immediate and glorious results to the cause of Immanuel. Success follows close upon the footsteps of labour; the seed is scarcely sown, ere the fruits are ready to be gathered. And this is only an earnest of what is yet to come. The good which is accompanied in the cause of Christ from year to year, only multiplies the means by which greater and greater results are successively to be attained. Every victory gained increases the force which is to lead to still nobler conquests. Can young men, if their hearts are interested in the work, desire greater and more constraining inducements to vigorous, immediate, and persevering effort? Here is every thing to encourage hope, and to animate and sustain resolution. None can engage himself heartily and zealously in the work, without success, immediate and incalculable.

Encouraging as these prospects are, it must be remembered, that they must all vanish, and the work utterly fail, unless our young men come up one and all with united and vigorous co-operation. The cry is for the *men*—for watchmen on the walls of Zion—for missionaries of the cross. The inhabitants of our country and the world are ready—waiting by millions to hear the Gospel; but *how shall they hear without a preacher?* The cry is for the men; and it is an earnest and pressing call, for the millions are perishing and sinking into the agonies of the second death, whilst they wait in vain for the sound of the Gospel invitation. And how shall the want be supplied? Where shall the Church look for messengers by whom that invitation is to be conveyed, if not amongst the *young men*, whom she has been nurturing in her bosom, and who live by her fostering care? She has a claim upon their affections—she has a right to their most assiduous and zealous labours. And when to her young men, in the name and behalf of her divine Master, she addresses the inquiry—"Whom shall we send and who will go for us?"—if a loud and cheering response is not heard on every hand—"Here I am, send me,"—her young men must bear the guilt, and answer for the consequences of their ungrateful indifference at the bar of God. It will be a day of fearful reckoning, when the blood of thousands and tens of thousands who perished through their criminal indifference and unfaithfulness, shall be required at their hands. How far this guilt of blood has been already incurred we dare not estimate; but it cannot be, that all hands are clean. Why have not our six hundred congregations their six hundred candidates for the work of God? Would it be too great a demand to ask that one out of each, should consecrate himself to the service of Christ? True, it may be a hard service—a service involving sacrifice and self-denial, demanding the relinquishment of worldly honours, and worldly gain;—but it is a service of heavenly honour and of eternal gain, and all are invited and urged to it by the constraining motive of the love of Christ. Can it be that there is a single congregation within our borders, which would regard such a demand as unreasonable? "Ichabod" may indeed be written upon the walls of that temple which includes not amongst its worshippers one young man whose heart is fully set in him to glorify his Redeemer at any sacrifice. At home and abroad, in our own and in every other country, the cause of Missions languishes, the extension of the Church is retarded by the want of men. The walks of commercial and professional life are crowded to overflowing; stations of honour and profit call forth instantly multitudes of anxious competitors; but who is found ready to hear the bidding to go up to the help of the Lord? The demand for labourers in the great moral field which is spread before the Church has been urgent; but it has hitherto proved comparative unanswered. *Our young men must determine how long it shall so continue.* A solemn obligation rests upon each one of them to investigate the causes why he is not actually engaged in the immediate service of his Master. The scrutiny must be as honest and as searching as it will be at the great day of account. Neither the matter nor the time allows a place for trifling.

If, then, young men! you can find no sufficient reason why you have hitherto kept back from doing the work of the Lord, we bid you in God's name, and in behalf of a dying world, to engage yourselves heartily, zealously, and instantly in its performance. Enrol your names amongst the champions of the cross, and make yourselves ready to fight the Lord's battles. Go forth trusting in his strength, and you need have no fear of failure; your victory is sure, you shall prove yourselves more than conquerors through the power of his protecting and assisting grace; and a crown of glory which fadeth not away shall be your final and sure reward. Let no considerations which the world can offer divert you from your progress right onward; but with the spirit of St. Paul, live out his glorious declaration—"God forbid that I should glory save in the cross of our Lord Jesus Christ: yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The young man, who at the present crisis can suffer any lower motive to release his conscience from a sense of responsibility in this matter of active engagement in the service of God, is not fit for his kingdom, and forfeits all title to the heavenly inheritance. "*Wo is me if I preach not the Gospel,*" should sound an alarm to the heart of every one to whom God has given life and health and talents; and none can safely give sleep to his eyes until he has honestly and faithfully determined whether the burthen of that denunciation lies not at his door. We seek not a bare numerical increase to the ranks of Christ's ministers; we desire not the co-operation of worldlings or drones: history has taught too many a lesson how the progress of the Church has been impeded by such incumbrances. But we do ask—we have a right to ask—nay, we are bound to ask, that every young man in the midst of our people who professes to love the Lord Jesus, should awake to a sense of his individual responsibility, and set himself seriously to inquire into his personal duty in reference to the ministerial and missionary work; and if the inquiry be conducted in a spirit of prayer and of holy resolution, we fear not the result. The Scripture will be fulfilled, and *great will be the company of the preachers.*

Should the investigation leave any with the conviction, however, that the path of duty does not lead to personal engagement in the propagation of the Gospel, let it never be forgotten that the obligation remains unchanged to consecrate life and influence and substance to the promotion of the work. For the means as well as for the men she needs, the Church must place her chief reliance upon her young men. If they prove faithful to their trust, in whatever sphere Providence has ordered them to move, her interests will not be confided to them in vain. "The extension of the Church," throughout our country and the world, will hasten to its rapid and entire accomplishment.

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We have done. We present our cause for the last time to the attention of our readers; and we now bid them farewell. We know full well its great and overwhelming importance; and under a sense of its magnitude, we cannot fail to be conscious how feebly it has been advocated, and to grieve that we have fallen so far short of our intentions and desires. But we pray God that, feeble as the effort has been, it may not be wholly useless; and we shall have cause for thankfulness and rejoicing if it has aroused one conscience to a sense of obligation, and awakened in one bosom the desire and resolution to engage with large and heavenly views in the work of *a world's conversion.* No less an object would we present to the contemplation of the Christian. To the attainment of no less an object, dare we consecrate our labours and our lives. We know from the sure word of prophecy that it shall be effected; and we desire for ourselves—our brethren—the Church of our love, the high honour of becoming instrumental in its accomplishment. As with united voice we offer up the petition in the sanctuary and the closet—"Thy kingdom come," we would rejoice to labour together to hasten its arrival. God *is waiting to be gracious; and will man delay?* As he loves his own soul, and values the soul of his neighbour—as he would honour his Saviour and glorify his God, *he dare not.* With the spirit of cheerful and entire devotedness let us add, *he will not.* Let us pledge ourselves to each other, as we are actually pledged to Christ, that as individuals—as families—as congregations—as a Church, we will occupy ourselves henceforward diligently and perseveringly, in the EXTENSION OF THE CHURCH, and the SALVATION OF THE WORLD.

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Abridged from the American Annals of Education.

VOCAL MUSIC, IN COMMON EDUCATION.

By Wm. C. Woodbridge, Esq.

Our feelings have been so deeply engaged in the introduction of vocal music as a branch of education, and we have been so anxious to see a store of suitable materials prepared for young musicians, which might prevent its being misdirected, that we have feared to intrude it too much upon the public. But the deep and extending interest in the subject, which is now excited among the friends of Education, and the formation of an institution devoted to it, require that it should receive more attention. We have waited in the hope that something would appear, from those more competent to treat this subject. But we are disappointed; and the misapprehensions which have been entertained by some concerning the views of those engaged in this cause, call for an immediate and full account of our opinions and reasons, although we shall be compelled to repeat much that we have previously said on the subject.

That those who aim at the improvement of the human character, whether in the pupils of a school, or the members of a community, or the citizens of a state, should leave an instrument of so great power to be the mere amusement of a drawing-room, or to be monopolized in its most cultivated forms as the means of concealing the vices of a theatre, and drawing great numbers within the reach of its corrupting influence, seems like a preposterous waste of human power. It is as if the steam-engine should be left, only to drive the toy coach of a child, or to stamp the coin of the counterfeiter.

Our interest in this subject was redoubled, and music was presented in a new light, on visiting the interior of Europe. It was with no small degree of suprise and delight, that we found it in Germany and Switzerland, *the property of the people*, cheering their hours of labour, elevating their hearts above the objects of sense, which are so prone to absorb them, and filling the periods of rest and amusement with social and moral songs; in place of noise, and riot, and gambling.

But we were touched to the heart, when we heard its cheering, animating strains echoing from the walls of a school-room, and enlivening the school boy's hours of play—when we listened to the peasant children's songs as they went out to their morning occupation, and saw their hearts enkindled to the highest tones of music and poetry by the setting sun, or the familiar objects of nature, each of which was made to echo some truth, or point to some duty, by an appropriate song.

We have heard them singing the "Harvest hymn," as they went forth before daylight to gather in the grain. We have seen them assembled in groups at night, chanting a hymn of praise for the glories of the heavens, or joining in some patriotic chorus, or some social melody, instead of the frivolous and corrupting conversation, which so often render such meetings the source of evil. In addition to this, we visited communities where the youth had been trained from their childhood to exercises in vocal music, of such a character as to elevate, instead of debasing the mind, and have found that it served in the same manner, to cheer their social assemblies, in place of the noise of folly, or the poisoned cup of intoxication. We have seen the young men of such a community, assembled to the number of several hundreds, from a circuit of twenty miles; and instead of spending a day of festivity in rioting and drunkenness, pass the whole time, with the exception of that employed in a frugal repast, and a social meeting, in a concert of social, moral and religious hymns, and devote the proceeds of the exhibition to some object of benevolence. We could not but look back at the contrast presented on similar occasions in our own country, with a blush of shame. We have visited a village, whose whole moral aspect was changed in a few years by the introduction of music of this character, even among adults; and where the aged were compelled to express their astonishment at seeing the young abandon their corrupting and riotous amusements, for this delightful and improving exercise.

We could not but ask ourselves the question; Shall that which is deemed as essential to the education of the poor in Germany, as reading, be thought too expensive a superfluity for the American people? Shall an acquisition which is found perfectly within the reach of European peasants, which serves to cheer their hours of fatigue and elevate their minds, and soften and purify their hearts, be considered too difficult or too refined, for the yeomanry of the United States?

But we were still more surprised at the knowledge of the *science*, which we discovered in the common people. In our early years, we were anxious to understand and possess this power of amusing and exciting, which to some extent we felt. In common with our companions, we attended many successive "quarters at singing school," the only privilege allowed to our nobler sex. But there we found ourselves called upon to perform certain mechanical movements, at the sight of certain signs, while we understood neither the reason nor the connection, of our successive manœuvres of the hand and voice. We attained, in this way, skill enough to amuse ourselves—to make us wish for more—and especially to make us desire the power of self improvement. But the whole subject was wrapped up in a mass of technical terms, to which even our knowlege of Latin and Greek gave us no clue. We asked questions when we knew how to ask them, in vain; and we were compelled at length to the mortifying conclusion that the subject was too profound for our comprehension, and that it was reserved for the favoured few who possessed the "musical ear," to fathom its mysteries. We gave it up in despair, and left the school with little more than the cabalistical key to this noble science, which is found in the table of flats and sharps—"If F be sharp, Mi is in F,"—and the other rules and definitions of our venerable singing books. What then was our astonishment, at finding this mystery of mysteries perfectly level to the comprehension of every boy in a German or Swiss school, and to see them even write music—yes, *write* music—an acquisition which we and our school-fellows would have deemed a certain evidence of witchcraft in a school-boy; not from dictation only, but from original conception, with nearly as much ease, and as I was told, and should have judged from the performance of those airs, with nearly as much correctness as they could write German. We have been fortunate enough to obtain copies of several songs composed by peasant girls in a village in Switzerland, whose only knowledge of music was derived from the occasional instruction of their pastor.

We inquired eagerly into the method of instruction, and some little light dawned even upon our mind. We visited Nageli, and spent some time in the family of Pfeiffer, the fathers of the new system of instructions; and although ill health forbade us to attempt any practical acquisitions, we gained, in a few conversations with Pfeiffer, more distinct conceptions of the nature and signs of music, than in all our "quarters at singing school." We found that the science was as simple in its elements, as it is delightful in its influence. We discovered, that, instead of being a mere round of mechanical efforts, requiring what is vulgarly called "a knack" at the art, which "*come to*" the possessor almost without his knowledge, its principles were more fixed and rational, and its signs more intelligible and uniform, than those of the English tongue; and its practice even more easy than the pronunciation of a new language. We became satisfied that this mystery of mysteries, this luxury among human enjoyments, was within the reach of all who were not utterly destitute of the power of distinguishing sounds. We were convinced that vocal music was one of the most important branches of national education, especially among a free people; and from this moment we resolved that we would never cease to urge this subject upon our countrymen, until vocal music should become a branch of instruction in every school in the United States. We have laboured to the utmost which the pressure of other duties would allow us, for this object, and have been happy enough to see it taken up by other and abler hands, by whose means, we trust, it will be sooner or later accomplished.

We received from Professor Pfeiffer a copy of his valuable work; and procured every other we found, adapted to promote the improved method of instruction, or to furnish the appropriate kind of music. We were fortunate to find, at our former residence, a teacher who had made many advances towards a rational method of teaching—Mr. Ives, now of Philadelphia,—and who heard and transcribed, with apparent delight, the development of elementary music, translated in daily portions from the system of Pfeiffer. We had soon the happiness of seeing them carried into effect, by his gratuitous and zealous labours in several schools, by means of the lessons and cards prepared by Nageli; and in a few months, we heard juvenile performances and juvenile concerts, which reminded us of the schools that had first excited our attention. The course of instruction was divested of the mystery and dryness which is usually found; the children were more deeply interested than in any of their studies, and not less successful; although the progress in the mere mechanical knowledge, was not, perhaps, so striking as it often is. The attempt was made to teach the elements scientifically to a class in an infant school; and so complete was the success of Mr. Ives in this plan, that a professional musician who heard them after a few weeks instruction, observed, in a letter on this subject; "I entered upon the examination of the system with some prejudices; but the more I examined it, the more I was convinced of its superiority over the common method, especially in the simple manner in which the principles of music are presented to the mind of a child. The pupils of the infant school which I visited, after a short period of instruction in rhythm (time) only, surpassed in accuracy of time our ordinary choirs of singers." We have since seen and heard, with increasing pleasure, the success of Mr. Ives in training large classes in Philadelphia, whose performance has produced general delight; and have been gratified by the appearance of the Elementary Singing-book, in which the general principles of Pfeiffer are embodied. The contrast of the system with those of our former singing-books, in point of simplicity and interest, is striking.

[*Christian Index.*

From the Gambier Observer.

REV. LEGH RICHMOND.

Letter from the Rev. Legh Richmond to his parishioners.

We have been favoured with a copy in manuscript of the following letter of Mr. Richmond, which, we believe, has never been published in this country. Apart from its intrinsic value, merely as the production of this eminent minister, and the expression of his devotedness to his pastoral duties at a time of deep personal anxiety and domestic affliction, it will be read with much interest.

ROTHSEY, ISLE OF BUTE, (SCOT.,) Aug. 14, 1824.

My Dear Christian Friends:—My prayer for you all is, that during this season of absence from you, peace, grace, and mercy, may be multiplied unto you from God our Father and the Lord Jesus Christ. Engaged as I have been, and still am, in constant attention by sea and by land, to my dear child and all his concerns, both temporal and spiritual, yet I do not cease to pray for you. I bear your interests upon my heart, and although separated by so great a distance, I often look upon you in my mind's eye as either assembled in the public congregation, or in more private companies, meeting for religious purposes, or in your respective dwellings at home; but wherever I imagine you to be, my pastoral affections for you are warm and powerful. It gives me true satisfaction to hear and to know, that, by the blessing of God, you have the privilege and benefit arising from the labours of my much esteemed young friend and brother minister among you. May all his ministrations be blessed, both to his own soul and to yours; may you prove a strengthening and an encouragement to him; and may he be enabled to speak and act amongst you in the spirit of sincerity and truth. There are mutual duties subsisting between a minister and people, and the prosperity of each materially depends on the feelings and conduct of the other. The shepherd and the sheep will both have to render an account at the last day of their affection and behaviour to each other, both privately and publicly. May my dear people ever keep this in their close recollection, and very particularly in this respect adorn their Christian profession, and thereby they shall obtain peace and comfort to their own souls. Pray much for your absent minister, and pray much for him also who is present amongst you: they are both appointed of God to think and act for your spiritual benefit. You well know how much my comfort and peace of mind depend on this, and how much need has a young minister of the Gospel of all the best feelings and best conduct of his flock, to assist, strengthen and encourage him in his arduous and difficult labours. Forsake not the assembling of yourselves together for private edification, particularly on the Sabbath evenings. Be very tender and considerate towards all the young beginners, and may you thus encourage many others to add themselves to the number of those that shall be everlastingly saved; much of the welfare of the newly-convinced, depends upon the example, behaviour, and encouragement they meet with from those that are older in the Christian professson. Through faults and errors in this particular, many have been discouraged and stumbled. Be very attentive to the recovery of backsliders, nothing can be more contrary to true Christian principles than when a brother falls into declension, or sin, to leave him unwarned, or unadvised.

Many have been suffered to sink into carelessness and hopelessness through want of friends to watch over them, and speak the kind words of admonition and affectionate regard in due time. Consider yourselves as a people separated to glorify God by your consistent profession—by your love to Christ and immortal souls—by your meekness of temper—your weanedness from the world—and your devotedness of life. All eyes are upon you, and so they ought to be. All ears are open to receive ill tidings concerning you—and it is useful. You are thus to be preserved in the Lord's ways. Often, perhaps, more will be reported of you than is true, but this was always the lot of the Lord's people; it is their trial of patience and the forgiveness of injuries; and we should ever remember, that if some things are laid to our charge which are false, how many things really exist which must condemn us in the sight of God, and which none know of but God and our consciences. This may reconcile us to false accusations from any quarter. In all your dealings, one with another, cherish a spirit of love and kindness. Never say that of another when absent which you would be ashamed to utter face to face. Never encourage tale-bearing and idle unkind surmisings. Be considerate and charitable in all your proceedings. Exercise faith in Christ for the acquiring even valuable and Scriptural dispositions, and whenever ye fail, humble yourselves under the mighty hand of God. Both towards ministers and Christians seek rather to act as Christians than critics. ADORN THE GOSPEL IN ALL THINGS.

Beware of the company of the careless and worldly. Come out from amongst them and be ye separate: so shall ye be sons and daughters of the Lord Almighty. When the Providence which has for a time taken me from amongst you, and so deeply tried my feelings and affections, shall again restore me to you, may we meet in the fulness of the Spirit, loving and loved of one another; and all benefitted by the leadings and teachings of the Holy One. May we be comforters to each other in the best sense. My own heart has undergone much deep depression, but I can bless God for mercies. The trials of ministers are designed for the good of their people, as well as themselves; and it is happy when the results prove it so. I am daily and hourly watching over the state of my child's health; God is watching over us both. I know not as yet what may be his will concerning us; it rests in doubt and uncertainty. I have both hopes and fears. My desire is to labour for his bodily and spiritual good, and wait the Lord's pleasure: we often take sweet counsel together, and talk of the things that belong to our peace. I now commend you to Him who alone is able to keep you. Walk circumspectly; keep your eyes fixed on the end of your earthly course. Faithful is He who hath promised, who also will do it. May you be happy in your earthly homes, and then may you find eternal peace in your heavenly—so prays your affectionate pastor,

LEGH RICHMOND.

THE BARTHOLOMEW MASSACRE,

So called from its perpetration on the eve of St. Bartholomew's day, 1572, is but too well known in history. By it nearly 50,000 French Protestants perished, without form or pretence of law, in Paris and the provinces. There is evidence, from the letters of the pontiff himself, that Pius the Fifth, the then reigning Pope, (since enrolled in the calender of Romish Saints, by a decree of one of his successors, Clement X., which bore date 1672, just one hundred years after the massacre) previously knew and approved of the conspiracy for the purpose. But he died before its completion. Gregory XIII., who next ascended the papal throne, entered so heartily into the views and feelings of his predecessor, that on the arrival of the intelligence of the wholesale murder, he ordered a discharge of the state artillery; offered solemn thanks to God, attended by his cardinals; by his legate in France gave absolution to the murderers; and to perpetuate his infamy, caused a medal to be struck commemorative of the good news.

Of that medal, father Bonanni, a Jesuit, has given the following description and explanation in his Medallic History of the Popes, written in Latin. They are translated by the Rev. J. Mendham, in his "Life and Pontificate of St. Pius, the Fifth."

"The medal has on the obverse, as usual, a figure of the pope, GREGORIUS XIII. PONT. MAX. AN. I. The reverse has a representation of a destroying angel, with a cross in one hand and a sword in the other, slaying and pursuing a prostrate and falling band of heretics. The legend is, UGONOTTORUM. STRAGES. 1572.

"The unexpected change of affairs overwhelmed Gregory, the pontiff, and Italy, with the greater joy, in proportion to the increasing fear produced by the account of Cardinal Alessandrino, lest the rebels who had revolted from the ancient religion, should inundate Italy. Immediately upon the receipt of the news the pontiff proceeded with solemn supplication from St. Mark's to St. Louis' temple; and having published a Jubilee for the Christian world, he called upon the people to commend the religion and king of France to the supreme Deity. He gave orders for a painting descriptive of the slaughter of the admiral and his companions, to be made in the Hall of the Vatican, by Giorgio Vasari, as a monument of vindicated religion, and a trophy of exterminated heresy; solicitous to impress by that means how salutary would be the effect to the sick body of the kingdom of so copious an emission of bad blood. He sends Cardinal Ursino as his legate *a latere* into France, to admonish the king to pursue his advantages with vigour, nor lose his labour, so prosperously commenced with sharp remedies, by mingling with them more gentle ones. Although these were such brilliant proofs of the piety of Charles, and of his sincere attachment to the Catholic Church, as well as of pontifical solicitude, there were not wanting some who gave them a different interpretation. But, that the slaughter was not executed without the help of God and the divine counsel, Gregory inculcated in a medal struck on the occasion, in which an angel, armed with a sword and a cross, attacks the rebels; a representation by which he recalls to mind, that the houses of theretics were signed with a white cross, in order that the king's soldiers might know them from the rest, as likewise they themselves wore a white cross on their hats."

"Bonanni," says the editor of the 'Christian Remembrancer,' (from which we derive this scrap of history,) "our readers will observe, was a Jesuit, who would not have stated what has been thus given, if he had not been well assured that it was perfectly *agreeable* to his superiors. We wish our readers particularly to take notice of his concise, but graphic description of the joy produced by the massacre of the helpless Protestants. The jubilee—the monitory painting—the cool approbation of the cruel deed—the dread of a mixture of mildness—the recognition of the authority of the medal, and of the care with which the victims were marked for destruction—and, above all, the God of love and mercy called in to sanction the whole."

[*Churchman.*

From the Christian Advocate and Journal.

ONE TRACT MAY DO MUCH GOOD.

Messrs. Editors:—Notice was given some time since of a Tract Society in this village. Nearly 40,000 pages of Tracts have been distributed, attended with the ardent prayers of those engaged in this good work, that the Divine blessing might accompany them. We confidently trust that these prayers are answered, and that this bread cast upon the waters will be found after many days. We have already abundant proof that some of the seed sown has fallen on good ground, as it is bringing forth fruit, thirty, sixty, and a hundred fold.

One case is worthy of particular notice: a Mr. B., about three miles out of the village, had been educated a Quaker. He had unhappily been infected for some time with the skepticism, which has, for a few years past, produced such disorder and disunion among that once peaceful and united people. His wife for some years had been religiously inclined, and would, as he has since informed me, have connected herself long before this with the people of God, and sought the salvation of her soul, had she not met with opposition from him. While the family were in this state, brother H., one of our tract distributors, visited them, and proposed leaving with Mrs. B. some of his tracts. To this Mr. B. at first strenuously objected, but finally consented, saying, as brother H. left the house, that they would answer for *shaving paper.* But among this shaving paper there was concealed a *two-edged sword*, which, wielded by an Almighty and invisible arm, pierced his inmost soul. Being prompted by curiosity he read a few of them, but without any good effect at first. At length, taking up the tract entitled "Some account of William Cole," that Almighty Being who has said, that the word which goeth forth out of his mouth shall not return unto him void, was pleased to fasten deep and pungent conviction on his soul. From this hour he never rested until he found salvation, and was enabled to tell to all around what a dear Saviour he had found. A few evenings since, by his request, I preached in his neighbourhood, where he and his household were, in the presence of his neighbours, solemnly dedicated to the service of God in the holy ordinance of baptism.

I only have room to inquire, whether as Christians and Methodists, we are not most sacredly bound, (to use the expressive language of our admirable discipline,) "to do good of every possible sort, and, as far as is possible, to all men." We shall be guilty of burying at least one of the talents committed to us, if, considering the cheapness and excellency of our tracts, and the facility afforded us for procuring and distributing them, we do not circulate them much more extensively than we have ever yet done.

C. F.

Kingston, N. Y., Feb. 27, 1833.

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STRIKING TRACT ANECDOTE.

Rev. M. Pomeroy, of Cayuga, N. Y. states the following facts:

Mr. C—— was the child of pious parents in Massachusetts, from whom he received the best religious instruction. His mother used often to retire with her children for affectionate, serious conversation and prayer. This son left the paternal roof at 15, served an apprenticeship, and at length engaged in business with the only object to be rich. He prospered for a season; but a length became a bankrupt, a neglector, and opposer of religion; an associate of the vile; intemperate; a stranger to the house of God, and a hater of good men. He was, however, led by the hand of Providence into a pious family. A Bible and Tracts were placed in his room, but were neglected. At length, a young lady, in compassion for his soul, perceiving one day that his mind was then essentially free from the use of ardent spirits, offered him a Tract, on condition that he would *promise to give it a perusal.* The very condition proposed, awakened his attention. "What!" said he to himself, "am I a heathen, who will not read unless I give a pledge! Too true. She has reason to think I will not read the tracts, unless I bind myself to the promise. How long have the Bible and other books lain in my chamber neglected!" Conscience now pointed him back to the prayers and instructions of his mother, who almost seemed to be on her knees before him. He seemed to himself guilty—undone; and so sudden were his overwhelming convictions that, without reading the tract, or promising to do so, he hurried away to a prayer-meeting, to beseech the astonished Christians there to pray for his poor guilty soul. Prayers were offered, and seem to have been heard; for he was soon hoping in Jesus Christ; and his subsequent life is believed to give satisfactory evidence that the change was real and permanent.

ADDRESS OF BISHOP HOPKINS, OF VERMONT.

(Concluded.)

Monday, Jan. 14, set out with Mr. Bronson for Pawlet, where I preached in the afternoon at the Methodist meeting-house, which is used part of the time by our congregation there. They are under the care of Rev. Mr. Hubbard, who belongs to the Diocese of New-York, and resides in Granville, having charge of both the parishes of Wells and Pawlet, in this Diocese. It is much to be desired, that these parishes could have a house of worship of their own.

Tuesday, Jan. 15, I proceeded with Mr. Bronson to Wells, where I preached in a union building. Mr. Hubbard was accompanied by several of our friends from Granville, who showed by their zeal, that the unity of the Church is not affected by the bounds of Dioceses. In the afternoon we progressed as far as St. John's Church, Poultney, where we found the Rev. Mr. Bingham expecting us. This gentleman is also attached to New-York, and resides at Hampton, but has charge of the parish at Poultney, which has made very great and praiseworthy efforts, under his care, to erect and complete a very handsome and commodious parish Church in the gothic style, which I examined the following day with great satisfaction.

Wednesday, Jan. 16, Rev. Mr. Hubbard, with several of his congregation, attended from Granville, and we proceeded to consecrate the new building by the name of St. John's Church, Poultney. The Rector, Mr. Moore, baptized two adults—four were confirmed, and the communion was administered to about sixty persons. The congregation was very full, and it was a highly interesting day. In the afternoon I proceeded with a gentleman of Poultney to Castleton, where there appears to be a call for the services of the Church; and from thence I went in the stage to Rutland, where I was sorry to find Rev. Mr. Hicks, the minister of the parish, seriously indisposed.

Thursday, Jan. 17, I preached in the evening at the Court-house, and the following day, Friday, I preached again to a large and attentive congregation, and confirmed eleven persons. In the afternoon I proceeded, under the kind care of a gentleman of the congregation, to Middlebury—from whence I reached home the next day, and officiated in my own parish on Sunday.

Monday, Jan. 21, I set out, according to appointment, for St. Albans, where I preached in the evening at Union Church, and confirmed six—the Rector, Mr. Nash, reading prayers. The following day, Mr. Nash, together with the Rev. Mr. Peck, and some of our friends at St. Albans, accompanied me to Highgate, where I preached; but owing to some unforeseen accident, the Rev. Mr. Hard had not received the notice sent to him, and was not at home. This was a disappointment to many, as he had a number expecting confirmation. Returning to St. Albans, I preached again at night.

Wednesday, 23d January, we proceeded to Fairfield, where I preached and confirmed five persons, whom Mr. Nash was sufficiently acquainted with to present, as this Church has unhappily been for some time destitute of regular ministerial services. In the afternoon we proceeded to Sheldon, the other of Mr. Hard's parishes, where I preached to a respectable congregation; but here also Mr. Hard's want of notice prevented his presence and the confirmation of his candidates. All I could do under those circumstances, was to promise that I would make them another visit before the Convention. We proceeded 12 miles farther the same evening to Berkshire, one of the parishes of the Rev. Mr. Peck.

Thursday, 24th January, we proceeded to the Church at Berkshire, where I preached and confirmed fourteen persons. The congregation was very large, and the services were highly interesting. In the afternoon we rode to Montgomery, another of Mr. Peck's parishes, where I preached in the school-house and confirmed six persons. The house was crowded, and the congregation much engaged. There is a frame Church erected here, but not yet finished. It is much to be desired that they may be enabled to complete it during the present season. We returned the same night to Berkshire, and on Friday, the 25th of January, we set out for Enosburgh, where Mr. Peck also officiates. Here I preached in the Congregational meeting-house to a respectable, though not large congregation, and immediately after the service, Mr. Nash and myself leaving the meeting-house, were thrown out of the wagon, and somewhat bruised. The fall was of such a nature, in cold weather and on hard frozen ground, as might well have been expected to produce the most serious consequences to our limbs, if not to our lives. But by the preserving providence of our merciful God, we were neither of us hurt dangerously—enough only to excite our gratitude, and remind us of our dependence on our Divine Protector. We arrived the same evening at St. Albans, which I left the next day for my home, feeling more than commonly indebted to the kindness of Mr. Nash, who devoted the whole week to this branch of my visitation, and, together with Mr. Peck, rendered me every attention.

Thus was completed my first visit to the whole Diocese, in every part of which I was received with the utmost cordiality. The zeal and hospitality manifested throughout was such, that it would be invidious to particularize.

In February I visited Trinity Church, Shelburne, where I preached twice, and confirmed seven persons. This parish are making a praiseworthy effort to erect a handsome parsonage for the Rev. Mr. McDonald, the Rector.

To Milton I paid two visits, baptizing and administering the communion. There is a good prospect that ministerial aid may be obtained for our friends in this quarter ere long.

Sunday, March 31, I held a second confirmation in St. Paul's Church, Burlington, where there were sixteen persons who renewed their baptismal covenant, making altogether forty-five in that parish since the consecration of our Church.

Monday, May 20th, I held a second confirmation in St. Albans Church, which has sustained a grievous loss in the Rev. Mr. Nash, the health of whose exemplary wife has obliged him to leave an interesting and affectionate parish where he was much attached. On this occasion three persons were confirmed.

On Tuesday, the 21st of May instant, I had the satisfaction of consecrating the new Church at Highgate, by the name of St. John's, with the assistance of the Rector, the Rev. Mr. Hard, and the Rev. Mr. McDonald. This building is of brick and stone, with galleries all round, finished with great propriety and neatness, and highly creditable to the zeal and persevering liberality of the contributors. In the afternoon of the same day, I administered confirmation to seventeen persons.

On Wednesday, the 22d, I accompanied Mr. Hard to Sheldon, where I preached twice, administered the communion, and confirmed eighteen.

On Thursday, the 23d, I proceeded with Mr. Hard to Swanton Falls, where I preached to a respectable, though not numerous congregation. And in the afternoon I went on to Fairfield, by special request, where I preached to a very attentive assembly in the evening, and returned to Burlington the following day.

Leaving Burlington on Saturday the 26th, with Rev. Mr. Crane, I preached on Sunday at St. Stephen's Church, Middlebury, three times, and confirmed three persons in the afternoon. And on this day I have had the high satisfaction of consecrating to the service of Almighty God, in your presence, assisted by the assembled clergy of the Diocese, the commodious and tasteful edifice in which we are assembled, and also confirmed seven persons—giving as the total of Episcopal services, the visitation of all our parishes once, five of them twice, consecrating four Churches, and confirming two hundred and ten persons since my consecration. My next general visitation is intended to be in September and October of the present year, of which due notice to each parish will be given.

Our candidates for orders admitted during the same period are Mr. Zadock Thompson, George Allen, Esq., Mr. Robinson Smiley, formerly ordained and labouring for many years as a minister of the Congregational Church, and Mr. S. R. Crane. These, added to the former number, make a total of six. Besides which, Mr. Charles Fay has been transferred to this Diocese from Massachusetts. Some of these, it is expected, will be admitted to orders shortly.

The changes in the Diocese, since the last Convention, consist of the transfer of Mr. Clap from Woodstock, to Gardiner, in the State of Maine—Dr. Chapman from Burlington, to Portland, Maine—Mr. Nash from St. Albans, to Rhode Island; and Rev. Mr. Bronson has dissolved his connexion with Zion Church, Manchester. With regard to this last case, I am glad to say, that the dissolution of this long-continued parochial tie, has been the result of an entirely amicable arrangement of the parties, without any imputation on either side of blame or censure, and to the satisfaction of both.

On the other hand, the clergyman received into the Diocese are Mr. Pierson, who has taken the parish of Guilford—Mr. Parker, who has succeeded Mr. Clap in Woodstock—Mr. Barker, who is officiating in Perkinsville; and myself, as the successor of Dr. Chapman in Burlington. So that we have, on the whole, an increase of numbers, without adverting to those who are soon to be ordained.

By the favour of heaven upon the labours of my brethren of the clergy and laity, the general spirit for the extension and establishment of the Church, appears highly encouraging. As a whole, the Diocese is prosperous and thriving. Our ministers are increasing—our Churches are increasing—our candidates for orders are increasing; and the growth is of that reasonable and steady kind which seems properly to follow the increase of information amongst a reflecting people, and to promise an abiding and sure influence in favour of the doctrines and worship of our communion.

The property of the Church lands presents no material change since the report of the last year. The Trustees and Agents of the venerable Society for the Propagation of the Gospel in Foreign Parts, are engaged, as I believe, zealously and faithfully, in the duties of their trust; and I earnestly hope that it may not be long before the final settlement of all legal controversy to which, directly or indirectly, the Church is party. It would ill become me to interfere in any way with proceedings which were commenced and prosecuted so long before my connexion with the Diocese that I have no share whatever either in the praise or responsibility attached to them. But knowing so well as I do, that a state of litigation is a state of bitterness and discord, and that the passions excited by the legal enforcement even of the most righteous claims, are always unfavourable to the interests of religion, I cannot but express my earnest hope and prayer that the time is at hand when justice and liberality shall unite in putting an end to this cause of prejudice and agitation, and present the spiritual claims of the Church in association with no other feelings than those of benevolence and peace.

From the brief consideration of the condition of the Diocese, the transition is easy to its wants, and as it is the supply of those wants which calls us together, they ought to form the chief subject of our solicitudes and our deliberations—confident that if we do not sow, we shall not reap—that if we do not faithfully examine, and zealously administer to the necessities of the Church, we cannot expect the increase.

In the arrangement of this topic, my brethren, the general claims of the Church first invite our attention. The Domestic and Foreign Missionary Society has at length secured the services of an Agent, who is instructed to visit all the Dioceses, and make collections and form parochial associations wherever it may be deemed expedient. You will judge how far it may be advisable for this Convention to pass a resolution recommending the object to the several parishes. Assuredly the wants of such a society have a strong claim upon us, and I should deeply regret that we should be found deficient in a due effort for their supply.

The General Theological Seminary is another of the institutions of the Church to which it is not easy to look with too high regard. Our cardinal defect is a defect of ministers. And few charities could be better directed than those which should increase the usefulness of an establishment which has already cost so much time, zeal and substance—which is furnished with able and experienced Professors—and which has sent, and is continually sending forth so many qualified labourers into the vineyard of the Gospel.

But it seems our special duty, in our diocesan capacity, to remember, that our general institutions cannot supersede the necessity for local measures, by which the wants of each Diocese may be provided for in part, if not chiefly, by its own resources. And on some effectual mode of doing this, we must mainly, under God, depend, if we would ever see the Church extended, as her claims deserve, throughout our country.

Permit me then, my beloved brethren, specially to commend to your attention, the formation of a general fund for domestic and diocesan purposes, with which we can put into train the supply of our local deficiencies, and urge on the good work committed to our care.

The objects for which such a fund, placed at the control of this Convention, might be most wisely and usefully expended, are many. The providing for theological education—the supporting a certain number of missionaries to preach in vacant places, and gather congregations throughout the Diocese—the publishing such useful tracts and books for our parish libraries, or the use of our Sunday schools, as might be thought expedient—the assisting feeble parishes to build Churches or support their ministers, and the granting such support to superannuated clergymen, or to their orphan children, as might be deemed expedient:—For all these, or for any deserving object connected with the spiritual interests of those committed to our charge, there would always be sufficient demand to keep our best judgments and our kindest feelings in exercise, so that no man attending our Convention should ever return to his home without an interesting account of the blessed fruits of parochial zeal, and ecclesiastical union.

On the subject of candidates for the ministry, I have long been firmly persuaded, that if pious parents, and especially the clergy of our Church, saw it to be their duty to devote their sons to God for the work of the ministry, and could either afford so much personal care, or could place them under such associations as would be likely by the blessing of the Almighty, to cherish the principles of religion in their youthful hearts, there would be no lacking of sufficient numbers of spiritual labourers, and those of the best kind. Acting on the principle for many years as a presbyter, I felt it doubly my duty in my present office, and accordingly I have enlarged my dwelling at considerable expense for the purpose of accommodating my own sons and the sons of several of my friends, with a limited domestic seminary, on a strictly scriptural plan, which I hope will, in due time, produce some candidates whose labours will do no discredit to their training. In all this it has not been forgotten that the success of such a design must rest solely on the Divine blessing. We must use the means if we would attain the promise; but God forbid that we should ever forget our dependence on Him, without whom, nothing is strong—nothing holy; and whose incommunicable prerogative it is to order aright the unruly wills and affections of sinful men.

At the same time, I have thought it my bounden duty to make such provision as I could for the theological education of those who may not be able, or disposed to enter the General Seminary, by erecting on the other side of my dwelling, a room of the proper size and finish for lectures to theological students, and the delivery of such discourses and other exercises as are fitted to qualify them for their sacred calling. And I wish it to be understood that until better arrangements for the purpose can be made, I shall cheefully give a portion of my house, my time, and my library, to those whose hearts are led to honour their Redeemer by devoting their lives to the ministry of his word. It will be for you, my respected brethren, to say, in your conventional and parochial capacity, how far those preparations, under God, shall avail; for unless pious and talented young men can be found in our several parishes, and supported while pursuing their studies either by their friends or by the Church, no arrangement in my power can have any extensively useful application.

I am aware of but one topic more, specially bearing upon our own Diocese, which will probably demand your attention. It is the revision of our Constitution and Canons, which it may be advisable to have referred to a committee, to report at the next Convention. There were some alterations, however, proposed by the last General Convention, which, by the 8th Article of the Constitution, require to be laid before you, and which I shall place for that purpose in the hands of the Secretary.

And now, my brethren, I hasten to close my address, already unexpectedly protracted. Suffer me, in conclusion, to remind you that we are an ecclesiastical body assembled to watch over and promote the welfare and prosperity of a portion of that Universal Church, which is called the Spouse, the Body, and the Spiritual Temple of the Great Redeemer. Let this recollection regulate and direct all our deliberations. Difficult, if not impossible it is, to limit the importance of the influence committed, in this respect, to our control. And it is no easy matter to watch ourselves so closely that we forget not the feelings of the Christian in the warmth of disputation. Argument has a natural tendency to provoke the waywardness of human nature, and requires the constant discipline of self-distrust, that no violation of order—no want of courtesy—no deficiency in the spirit of kind and fraternal allowance, give occasion for present uneasiness or future regret. May the Holy Spirit who presided in the councils of the blessed Apostles, be indeed present with us—save us from all error, ignorance, pride and prejudice, and so direct and sanctify and govern us in our work, as may be best calculated in His sight, to promote the welfare of His Church and the advancement of His glory.

REPORT

Of a Committee of the New-England Annual Conference of the Methodist Episcopal Church, on the case of the Rev. Ephraim K. Avery, Member of said Conference.

The committee of the New-England Conference of the Methodist Episcopal Church, now in session in this city, appointed to examine into the case of the Rev. EPHRAIM K. AVERY, member of said Conference, on a charge for which he has been recently tried and acquitted in the Supreme Court of the State of Rhode Island, of the murder of Sarah M. Cornell, on the 20th of December last, beg leave to report:

That they have taken that subject under the most serious and careful examination, and have unanimously decided that the said Ephraim K. Avery is entirely innocent of the death of Sarah M. Cornell, and also of that illicit intercourse with her, which has been assumed as a motive for the alleged murder.

In ordinary cases of accusation and investigation it would be sufficient to state the result and dismiss the subject. But the case before us is one of so extraordinary a nature—has excited such general attention, and involves in it interests of such high moment, we can hardly feel that our duty is discharged to the accused, or to the Church with which we are connected, without giving a brief statement of the grounds of this decision. While the legal question was pending, and the subject was undergoing that judicial investigation which has resulted in the acquittal of the accused, it became us as a Church to remain silent. And it is due to the presiding elder of the district, and others to whom the administration of the discipline of the Church was intrusted, as also to the editors of our Church periodicals, to say, that while there have been the most palpable misrepresentations, not only in the current reports, but also in the public journals of the day, against the accused, nothing has been done by the Church or its officers to prejudge or embarrass this cause. Very little effort has been made indeed to disabuse the public mind of the most flagrant and injurious prejudices with which it has been poisoned. With only that kind of individual and friendly aid which was absolutely necessary to give an accused brother a chance for a fair trial and an equitable decision, the Church has awaited,—not without deep solicitude it is true, but with an earnest desire that justice should be done,—the result of this investigation. That investigation is closed; and the opinion of NOT GUILTY has been entered upon the records of justice. This, however, does not necessarily settle the question in the Church. In all such proceedings there may be an acquittal in a legal tribunal, which will secure the life of the accused, but still an ecclesiastical tribunal may find cause of Church censure and ecclesiastical disfranchisement.

If, for example, in the case before us, though there should not be sufficient evidence to sustain the charge of murder, yet should the fact of an illicit intercourse with the deceased be established, the accused might be declared *not guilty* in the eye of the law, and yet he must be disfranchised from the Church; or if, from the established principles of a legal science, and from the immutable though often arbitrary rules of evidence, it should have been found impossible to convict him before a civil tribunal, while, nevertheless, there was clear, moral evidence of his guilt; in this case, and in many others that might be named, the accused might nevertheless be liable to conviction and expulsion from the Church. The committee have not, therefore, formed their opinion of the innocence of the accused from the mere fact of the verdict of the jury. Knowing, however, the circumstances under which that verdict was obtained, and having before them the detailed reports of the investigation and trial—reports by different individuals, and attested by men of known integrity and intelligence, whom the committee have had the privilege of examining—the committee readily acknowledge that this verdict carries with it, to their minds, and they doubt not it will to an intelligent public, pretty clear evidence of innocence on the part of the accused. It would be difficult, perhaps, to find a case in the annals of criminal jurisprudence, especially in an enlightened community, where a prosecution against an individual of no political public standing, has been sustained by so much prejudice, and pursued with such extensive and combined effort, as in the case before us. The rules of evidence were, to say the least, most liberally construed, so that a wide range was taken in the admission of testimony. To illustrate this point, we need only advert to the fact that about two hundred and thirty-nine witnesses were examined, and many of them re-examined during the trial. Very rarely indeed was a witness rejected from the stand, whether he was drawn there by the counsel and their assistants, or came a volunteer from the mass of an excited community. Where every mind was on the alert, and every eye and ear was open, every man, woman, and child, that had any possible knowledge of a possible circumstance, would be drawn forth. Under such an influence, also, strengthened and magnified as every thing must be by mutual excitement, shadows become embodied into substantial forms, dreams are changed into realities, and vague impressions become known and vivid conceptions. That this was the case in this trial must appear evident, it is believed, to every unprejudiced person who will examine the testimony of the witnesses, and especially who will take the trouble to compare many of the testimonies given in at the late trial, with those of the same persons at the former court of inquiry in Bristol. Contrary to the known laws of memory, what was at first stated cautiously, and as mere conjecture, became, in the lapse of time, *positive* testimony. And yet this is in perfect accordance with known intellectual phenomena, in all cases of popular excitement and prejudice. But with all this array of testimony, with scores of *impressions*, and numbers of anonymous papers, in the very focus almost of the excitement against the prisoner, with a jury, a part of whom, at least, had, by their own acknowledgment, a bias unfavourable to the prisoner, a verdict of acquittal was obtained. What but truth and innocence could pass through such an ordeal, with such a result.

It may be asked, however, whether the accused may not be guilty in some of the circumstances connected with this transaction, and developed in the course of this investigation, to an extent which, though not amounting to the guilt of the crime charged upon him in the criminal prosecution, may, notwithstanding, stain his Christian and ministerial character? In reply, the committee find, that in respect to the chief event in this tragic affair—the death of the wretched female—there are no different *shades* of guilt pretended, not even by the accusers themselves. It is either murder in its blackest aspect, or it is nothing. With respect to the preceding circumstances, which were alleged as leading to the murder, the committee find in the details of the judicial proceeding, abundant evidence in the case. To fasten even a suspicion of murder upon such a man, under such circumstances, it was found necessary, of course, to trace it to some probable cause. To aid in this, there was testimony abundant, *in its kind*, consisting of letters and sayings of the deceased, and these in some degree strengthened by her *condition*, to excite suspicion of a criminal intimacy between her and the accused. Indeed, but for this supposed intimacy, the prosecution for homicide could not have had the slightest foundation. The committee are of opinion that no person, not even those who have been the most zealous and sanguine in this prosecution, will pretend that there is any proof of guilt in the accused of the crime alleged, save on this supposition of previous criminal intimacy. Though the accused might possibly be judged guilty of the latter, without being guilty of the death of the deceased, yet no one will believe that he committed the murder if he had not previous criminal intercourse with the deceased. It was on this account that the latter subject was so fully and thoroughly canvassed in the trial. To this point your committee have felt bound to direct their particular attention, not only as being the hinge on which all the subsequent transactions and collateral circumstances are suspended, but also as being, of itself, a question of vital consequence to the ministerial standing of the accused.

Is Ephraim K. Avery guilty of criminal intimacy with Sarah Maria Cornell? In examining this question, the committee have found that the only testimony against him is that of the deceased. For although some might suppose that the circumstances of her death, and of Mr. Avery's absence on the evening of her death, give probability to the testimony, yet the committee can see no propriety in that circular method of reasoning which attempts to prove a man guilty of one crime, by assuming that he is guilty of another, and then that he is evidently guilty of the latter, because he has thus been proved to be guilty of the former. If either question is proved, it will throw light upon the other; but the ambiguous circumstances in each are not competent to prove each other. Two ambiguities, each depending upon the other for its solution, will never approximate even toward a moral demonstration. It follows, therefore, in deciding the question proposed in this case, that the testimony against the accused is the testimony of the wretched female alone. If, indeed, this may be called testimony—for it was never given in a court of justice, or under the solemnities of an oath—the statement was never made, it would seem, under any circumstances in which she could be questioned in reference to the intimations she had thrown out against the accused, except in one case, which will be hereafter noticed. All else consists of vague intimations, and some mysterious, unexplained circumstances, in the whole of which no other hand is traced but hers, *save one*, and that not the hand of the accused. In all cases it was proved, that instead of intimacy between them, there was opposition: on her part, the most rancorous and avowed enmity; on his part, disapprobation and disgust.

And who was this accuser, whose casual intimations and inuendoes are thus made the arbiter of life and death? Was she one whose life and character had secured her a credit in the world for probity and consistency? Directly the reverse! By her own confessions, and by the testimony of scores, falsehood, uncleanness, and crime, were the very elements in which she had her moral being. This was not the first instance in which, by a similar pretence and charge, she had succeeded in securing her own personal gain by false accusation. To her moral depravity she added the most unaccountable inconsistency and eccentricity, so as to induce, in numerous instances, among those who knew her, a suspicion, if not a conviction, of mental derangement. Had she any inducement to make false accusations against the accused? If we may believe her own words and actions, she had. In the first place, we find by an examination of her character, through the testimony in the case, that she was ready, for her own gratification and interest, to accuse any man, or deceive in any form. And, secondly, we find her, for the space of two years previous to her death, manifesting the most revengeful spirit against Mr. Avery, because, on her own confessions, she had been expelled from the Church; and at several different times declaring she would be revenged upon him if it cost her life. The committee cannot feel that accusations from such a source, under such circumstances, thrown out in vague insinuations and undefined charges, can, upon the most liberal construction, be *very strong* proofs of guilt. And as the circumstances and character of the accuser seem peculiarly favourable to the suspicion that the accusation was false, so also do the circumstances and character of the accused. We can say, because we know by years of personal acquaintance with the accused, that his general deportment, and especially his manner of intercourse with society, would render him one of the last to be suspected of such an intimacy, under any circumstances. But the circumstances of this case are such as to lead one to suppose that this female, of all others, would be the last he would be disposed to associate with; not only because of her moral and physical pollution, all of which were known to him, but also because of her known indiscretion and recklessness of consequences, by which she was led, as he well knew, to expose herself and her criminal associates. All this, it is granted, is circumstantial and inferential, and would, therefore, avail little against positive, direct, and credible testimony. But where circumstance and inferences make up the accusation, the committee feel obliged to give weight to opposing circumstance. Indeed, it will not, it is presumed, be pretended but that in such a case the respective characters of the parties go far toward a decision of the question.

(To be concluded next week.)

MARTYRS OF THE REFORMATION.

There are many in the lower walks of life, whose names are recorded on high as having glorified God by their death. Among these, the name of Joan Waste, a poor woman, deserves never to be forgotten. Though blind from her birth, she learned, at an early age, to knit stockings and sleeves, and to assist her father in his business of rope-making; and discovered the utmost aversion to idleness or sloth. After the death of her parents, she lived with her brother; and by daily attendance at Church, and hearing divine service read in the vulgar tongue, during the reign of King Edward, became deeply impressed with religious principles. This rendered her desirous of possessing the Scriptures; so that at length, having by her labour earned and saved as much money as would purchase a New Testament, she procured one, and as she could not read it herself, got others to read it to her, especially an old woman, seventy years of age, a prisoner for debt in the common hall at Derby, and the clerk of the parish, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without the book; and daily increasing in sacred knowledge, exhibited its influence in her life, till she was about twenty-two years of age, when she was condemned for not believing the doctrine of transubstantiation, and burnt at Derby, August 1st, 1556.

EPISCOPAL RECORDER.

PHILADELPHIA, JULY 20, 1833.

Meetings in Alexandria.—The semi-annual meeting of the Board of Managers of "the Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church," was held in Alexandria, D. C., on the 10th instant. The ordinary business of the Board was transacted, and some subjects of special importance were referred to the decision of the Society at its meeting in October next.

On the day preceding this meeting the examination of the students at the Virginia Theological Seminary took place in the presence of several members of the Board of Trustees. We understand that the applications for admission into the Seminary at its next session are unusually numerous. The number of its students during the next year will probably be greater than at any preceding time, and will, no doubt, continue to increase here as well as in our other Theological Seminaries. The number of young men looking forward to the ministry of our Church is steadily increasing, and there is now a better prospect of a supply of ministers adequate to the wants of the Church than at any former period.

We are informed that the Theological Seminary of Virginia continues to prosper in a manner which excites the gratitude of its friends. An appropriation of $1000 has been made by the Trustees for the increase of the library. A considerable proportion of the amount necessary for a new Professorship has been subscribed, and the remainder will probably be made up during the present summer. A gentleman who has heretofore been actively engaged in obtaining subscriptions is about to renew his efforts, which there is every reason to think will be successful.

There is as yet but one Professorship endowed in this institution. The salary of the second is derived from the Education Society. When the second Professorship shall be endowed, this Society will of course be enabled to devote a much larger portion of its funds to the assistance of beneficiaries, and in consequence the members have preferred devoting themselves to the establishment of the Professorship rather than to solicit at the present time, any enlargement of their own funds. The Society has never refused aid to any young man preparing for the ministry, who came to them with proper qualifications, and there can be no doubt that provision may be made without difficulty hereafter for as many of this description as may be found.

Such are the views entertained by some of the most influential members of the Society, as represented to us during a recent visit to the South. They think that the efficient establishment of the Theological Seminary, which was formed on the suggestion of the Society, and has been in a great measure sustained by its aid, is an object of the first importance towards the accomplishment of their objects. When this is established in such a manner as to require their aid no longer, they will be able to devote themselves exclusively to the support of beneficiaries preparing for the ministry.

We noticed some time ago the plan of a gentleman of Virginia, for obtaining ten Scholarships, (of $75 each, for five years,) in connexion with the Theological Seminary of his Diocese, and which will be under the direction of this Society. We are informed that a second Scholarship has been obtained in St. George's Church, Fredericksburg, and that several others will be formed by individuals in other congregations. Those engaged in the effort will, we hope, complete their Scholarships as soon as possible, and communicate to us intelligence of the fact.

On the day of meeting of the Managers of the Education Society there was divine service in Christ Church, and a sermon by the Rev. Dr. Henshaw, of Baltimore. An association was held in Christ Church and St. Paul's, on the subsequent days of the week. The Sermon on Saturday morning was by the Rev. J. T. Brooke of Georgetown. On Sunday Bishop Meade preached and administered the rite of Confirmation to 14 persons.

Sunday Schools in the South.—Meetings were held in Fredericksburg Virginia, and Alexandria, D. C., last week, in aid of the effort of the American Sunday-school Union to establish Sunday schools in the Southern states. The former was addressed by the Rev. Dr. Henshaw and the Rev. Mr. Baird, and the latter by the same gentlemen, together with the Rev. Dr. Bedell. About $600 were subscribed in Fredericksburg and nearly $300 in Alexandria. The subscription in the latter place is smaller than it would otherwise have been, in consequence of many individuals having subscribed on a former occasion.

Bishop of Tennessee.—At the Annual Convention of the Protestant Episcopal Church in Tennessee, held at Franklin on the 29th ult. the Rev. JAMES H. OTEY was elected Bishop of the Diocese. The Louisville Herald, from which we learn this fact, remarks: "Mr. Otey is a gentleman of high intellectual powers, and extensive literary attainments, and we doubt not he will do honour to the high and responsible station he has been called upon to fill."

Ordination.—At an ordination held on Thursday the 11th inst. in St. Paul's Church, Hopkinton, Mass. the Rt. Rev. Bishop GRISWOLD admitted the Rev. EPHRAIM MONROE, rector-elect of that parish, to the holy order of priests. Morning prayer was read by the Rev. Mr. BAURY of St. Mary's Church, Newton. We are informed that an able and very impressive sermon was preached by the Rev. Mr. STONE, of St. Paul's Church, Boston. The candidate was presented by the Rev. Mr. HOW, of St. James' Church, Roxbury, who, together with the aforenamed presbyters, and the Rev. Mr. GOODWIN of St. John's Church, Wilkinsonville, and the Rev. Mr. BABCOCK of St. Paul's Church, Dedham, united with the Bishop in the laying on of hands. The Rev. Mr. BROWN, of Rhode Island, and Rev. Messrs. MILLET and FOXCROFT, of Mass., were also present.

The congregation, which was large and very attentive, reassembled in the afternoon, when the Bishop preached with his usual piety and zeal.

There was also a third service held in the same Church at evening, which concluded the solemn services of this interesting exercise.

We understand that the Rev. J. McGregor Dale, has been unanimously chosen Rector of St. James' Parish, near Baltimore, and has accepted the call.

Rev. Ephraim K. Avery.—We follow the example of many other papers, both religious and political, in publishing the report of the New-England Methodist Conference on the case of Mr. Avery. The testimony to which it refers, appears to us to establish his innocence, and it is an act of justice as well as of humanity, to give it a wide circulation. The report is drawn up with great ability, and must be read with interest by those who have heard or read of the trial.

Correction.—A correspondent has sent to us the following notice in relation to "the country boy's letter" on Sunday-schools, &c. which was published in the last Recorder. We gave the credit which we found attached to it in another paper. We presume from the remarks of our correspondent that the American Sunday-school Journal has put it into circulation with the erroneous acknowledgment. Our editorial recollections did not extend far enough back to correct the error.

Some editors are in the practice of copying articles without giving any credit to the papers from which they are taken. Besides the unfairness of such a course, it often leads to singular mistakes, which is the case in regard to an article which appeared in the last "Recorder," taken from the London Sunday-school Teacher's Magazine. This letter from its style is *believed* to have been written by a Sabbath infant school teacher of Philadelphia, and is *known* to have appeared originally in the American Sunday-school Teacher's Magazine. The same article was copied again into the Sunday-school Journal, and owing to the memories of editors not being always as retentive as the readers of periodicals, this article, like many others, has actually appeared several times in the same paper.

In the present instance it is a small matter, and it is merely noticed to show the difficulties to which it may lead, and is often extended to the copying of almost entire volumes without any acknowledgment to the sources from which they are taken.

We are compelled to renew the request made some time ago to Agents with respect to the transmission of remittances and statement of accounts From many the Publisher has not heard for a considerable period. He is now making out the accounts of subscribers who are in arrears, and it is important that he should be able to do it correctly. Subscribers are particularly requested to pay such subscriptions as are due as soon as possible. The receipts for a few weeks past are not sufficient to meet one half of the current expense of publishing the paper.

The Editor resumes in the present No. the duties which have been for a few weeks past so ably and faithfully performed by other hands. He finds several communications and other matters for consideration on his return, which will be duly attended to.

Intelligence.

For the Episcopal Recorder.

HAMPDEN SYDNEY BIBLE SOCIETY.

At the request of the Rev. Wm. M. Atkinson, of Petersburg, General Agent of the Virginia Bible Society, the students of Hampden Sydney College assembled for the purpose of taking into consideration the formation of a Bible Society in College.

After Mr. Atkinson had made a few remarks on the plan now in operation in this state, in regard to supplying the whole world with the Bible, and had brought to view motives well calculated to prompt not only the Christian, but the philanthropist to action, a large number expressed a desire to become members. Mr. A. then submitted to their consideration a constitution, which, with little alteration, was adopted. The following officers were then elected:

President.—J. R. McIntosh.
Vice-President.—G. W. McPhail.
Corresponding Secretary.—R. B. White.
Recording Secretary.—J. R. Dickinson.
Treasurer.—J. H. Morrison.
Collectors.—W. C. Shelton, J. M. P. Atkinson, E. L. Royall, T. O. Southall, F. B. Watkins, G. A. Wilson.

This Society will be auxiliary to the Virginia Bible Society. The Faculty and Trustees of College—members of the Philosophical, Philanthropic, and Union Societies, and former members of the Bible Society of Nassau Hall, may become members. But being intended primarily for the students of the College, the management of the Society will be confided exclusively to them, and officers be elected from their number.

This Society will hold its anniversary meetings, which will be public, on the day after commencement; at which addresses shall be delivered by persons elected at the preceding meetings. Whereupon the following gentlemen were elected to represent the Society at our next anniversary, viz: on the day after next commencement, Wm. Wirt, Esq., of Baltimore, and Wm. C. Rives, Esq., of Nelson, Va. Alternates, the Rev. Wm. S. Plummer, and the Rev. —— Carr, of Richmond.

J. R. Dickinson, Recording Secretary.

St. Mark's Church, Bridgewater.—The corner-stone of this Church was laid on Wednesday the 26th ult. with appropriate religious exercises. The congregation belonging to the Church, with many others, assembled at a little distance from the location of the building, where a procession was formed and moved to the foundation, when the Psalm in the consecration service was read by the officiating minister, and alternately responded by the congregation. The 25th Hymn having been sung, the Rev. Joseph S. Covill, Rector of St. Paul's Church, Brookfield, proceeded to lay the corner-stone in the following form.

"Other foundation can no man lay than that is laid, which is Jesus Christ." I lay the corner-stone of an edifice to be devoted to the worship of God, in the name of the Father, and the Son, and the Holy Ghost. Amen.

The following is a copy of the inscription, which, inclosed in a leaden box, together with a Bible and the Common Prayer Book, the Episcopal Watchman, and other documents, were deposited under the corner-stone. In the name of the Father, and the Son, and the Holy Ghost, Amen. "This corner-stone of St. Mark's Church, was laid on the 26th day of June, A. D. 1833, by the Rev. Joseph S. Covill. The Rt. Rev. Thomas Church Brownell being Bishop of the Diocese. The Rev. Joseph Smith Covill, Rector of St. Paul's Church, Brookfield, and St. Mark's Church, Bridgewater. William Gillet, Nathan Burr Thorp, Wardens. Daniel Booth, Nathaniel Randall, Benjamin Beech, Vestrymen. Dunning Babbitt, Levi Morris, Roswell Morris, Building Committee. Harley Sanford, Master-builder. Cyrus French, Ephraim French, Worcester French, Masons. His Excellency, Henry W. Edwards, being Governor of the State."

Appropriate prayers in the language of the Liturgy were then read by the Rev. Samuel C. Stratton, Rector of Trinity Church, Newtown. After which, the Rev. Joseph S. Covill, standing on a platform, near the corner-stone, delivered an address. The 101st hymn was then sung, and the services closed, by Collects from the Liturgy, with the benediction by the Rev. Samuel C. Stratton.—*Episcopal Watchman.*

Ordination.—At St. Peter's chapel, New-York city, on the 30th ult., Messrs. Alexander Fraser and Samuel Rowlands, recently in connexion with another denomination, were admitted to the holy order of deacons, by the Rt. Rev. Bishop Onderdonk.—*Ib.*

Missionary.—On Wednesday evening last, we attended the first annual meeting of the "Washington College Missionary Association." It was opened with appropriate religious services, and an address was delivered by Mr. D. H. Short. This association has been the means already of awakening considerable interest, on the subject of Missions, and will, by the blessing of God, be productive of still greater good.—*Ib.*

General Theological Seminary.—The anniversary of this Institution was held on the 28th ult. We learn from the Episcopal Watchman, that the following gentlemen, members of the Senior class, delivered dissertations on various subjects and received their testimonials, viz:—Thos. Clark, New-York: Daniel Cobia, A. B., S. Carolina; John Dowdney, Jun., New-York; Abram B. Hart, New-York; Oliver Hopson, A. M., Connecticut; Caleb S. Ives, A. B., Connecticut; Samuel T. Lord, Pennsylvania; John D. Smith, Connecticut; Isaac Smith, A. B., Connecticut; Samuel Starr, A. M., Connecticut; Robert B. Van Kleek, A. M., New-York.

The address was delivered by the Rt. Rev. John H. Hopkins, D. D., Bishop of Vermont.

The above-named graduates belonging to New-York, were admitted to Deacons Orders, by Bishop B. T. Onderdonk, on Sunday, June 20; and the ordination of those belonging to Connecticut, was announced for Sunday last, the 7th inst., to take place at Hartford.

[*Auburn Gospel Messenger.*

Interesting Services.—On Sunday last, (July 7th,) the Rt. Rev. Bishop Brownell held an ordination at Christ Church, in this city, and admitted to the holy order of Deacons, Messrs. Samuel Starr, Oliver Hopson, Caleb Smith Ives, Isaac Smith and John D. Smith, alumni of the General Theological Seminary, and, with one exception, of Washington College.

Morning Prayers were read by the Rev. Mr. Smith, Rector of the parish, and a sermon was preached by the Rt. Rev. Bishop Doane, of New-Jersey, from Acts xx. 26, 27.—"*Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.*" The candidates were presented by the Rev. Dr. Wheaton. The communion was administered by the Bishop, assisted by Bishop Doane and Rev. Messrs. Wheaton and Smith.

In the afternoon, prayers were read by the Rev. Mr. Starr, and the Rev. Dr. Wilson, Professor of systematic divinity in the General Theological Seminary, preached an able discourse on the *Practical influence of the doctrine of the Trinity*, from Matt. xxviii. 19. In the evening prayers were read by the Rev. Mr. Ives, and a sermon from 1 Corinth. vii. 29—31, was preached by the Rev. Mr. Van Kleeck, of the Diocese of New-York.

The services were interesting, and the day was one which will be long remembered by Churchmen. The little band which was on that day set apart for the service of the Lord, may be reckoned among the first fruits of the labours of the Church in rearing a college in this city. We trust that other and larger bands from the same institutions, may follow them into the same field, and that the "company" of those who are labouring for the conversion of the world, may be greatly increased.

The presence of fourteen clergymen, and several candidates for orders, added no small interest to the services of the day. We are happy to state that Bishop Doane has acceded to the request which was made for a copy of his highly valuable sermon for publication.—*Episcopal Watchman.*

Conviction and Conversion, illustrated by examples.—The Publishing Committee of the American Tract Society wish to prepare a volume, or a series of small volumes, illustrating by examples the work of the Holy Spirit in the conviction and conversion of sinners. For this purpose they respectfully request Clergymen and others to communicate well written and well authenticated reports of cases within their personal knowledge. It is not so much desired that the reports, or narratives, be of an extraordinary character, as that they be clear, concise, and discriminating, and thus afford plain instruction on a subject unspeakably important. The names of individuals whose cases are reported, especially if they are still living, it will doubtless be inexpedient to publish; but in every case it will be indispensable that the Committee have full testimony that the statements given are strictly authentic.

James Milnor,
Chairman of the Committee.

William A. Hallock, *Secretary.*

The Charleston Daily Press.—It is with sincere pleasure we notice, in all the daily papers of the city, that subjects of a religious nature are uniformly treated with respect. Their conductors appear studiously to avoid, not only in their editorial remarks, but in their selections, every thing which could be construed even into an oblique attack upon the feelings and principles which Christianity inculcates. Nor do they hesitate, when occasion requires, to bear their unequivocal testimony in behalf of those benevolent and religious associations which are the glory of the age. —As a specimen, we select the following editorial from last Thursday's Courier.

"We have received the first number of a semi-monthly sheet, published in New Haven, Connecticut, entitled "Priestcraft Exposed," with a request to publish its prospectus. This request we cannot comply with, and we now only notice the production itself, to give it our unqualified reprobation. We cannot but express our regret that the land of steady habits should have given birth to such a discreditable bantling. Under the pretext of exposing and putting down priestcraft, from which it imagines some undefinable danger that threatens to lay "our glorious fabric [of freedom] in ruins," it makes a bold and unblushing attack on religion herself, denouncing with bitter and heartless malignity every noble and benevolent enterprise that has for its object the moral and religious information of mankind.—The missionary, who under the inspiration of a holy enthusiasm and elevated philanthropy, cheerfully quits the home of his affections and the land of civilization and refinement, and mailed in the armour of righteousness only, fearlessly encounters privation and peril of every description, to bear the glad tidings of salvation, and spread the Gospel of peace and the light of knowledge among the benighted heathen, is painted as a hideous monster of fraud, avarice and lust—the Bible Society, bearing on its bright record of membership the proudest names of Europe and America, at once a noble monument of Christian benevolence and enlightened zeal for the welfare of man, and an efficient instrument for christianizing and civilizing the world and calling in all the ends of the earth to the worship of the true God, is held up to censure and made the subject of senseless reproach—Tract Societies, that noiselessly dispense their little messengers of good, and bring home to the bosoms and consciences of men divine truth, in a manner, at once the most striking and salutary, are ridiculed as "flooding the country with spiritual nonsense"—and Temperance Societies, which have already arrested the Juggernaut march of intemperance, and saved innumerable victims from voluntary immolation at the shrine of the monster, come in for their share of villification and abuse. Yes! all these noble and benevolent institutions, having for their object the best interests of the human race, are denounced and ridiculed as "humbugs," by a paper which professes friendship to religion and the Bible, and enmity only to hypocrisy and Priestcraft. We trust that the appeal which it makes to the 'citizens of this proud republic,' for patronage and support, will be met with an ample return of scorn and indignation. We trust that the American people, blessed as they are with constitutions and governments that amply secure religious toleration and the rights of conscience, and endowed as they are with the light and power of knowledge, as formidable to religious as political tyranny, will regard as an insult to their understandings and laugh to scorn, any attempt to descry danger to their liberties in the diffusion of the Gospel, and to alarm their fears, about an impossible union of Church and state, to be effected by a clergy who owe their stations to popular choice, in its widest and most untrammelled freedom. The conductors of the Journal in question may have deluded themselves into the belief, that they have engaged in the meritorious task of withdrawing the mask, and exposing the cant of hypocrisy, but they may rest assured that they have but exhibited a wanton spirit of irreligion, and fallen into the cant of folly."

[*Charleston Observer.*

From the Correspondent of the New-York Obs.

TEMPERANCE MEETING IN LONDON.

London, May 22, 1833.

Yesterday was the anniversary of the British and Foreign Temperance Society at Exeter Hall. It was a large, most respectable, and animated meeting—the Bishop of London in the Chair. It may be thought, perhaps, that the temperance movement in Great Britain is a reluctant one. I believe it was so in the outset; and the fact undoubtedly is even yet that the corps of Temperance Reformers here is very select. It will take a great while to banish from a London and an English dinner-table "the black decanters," as Dr. Cox, of your city, called them yesterday on the platform, and the mention of which made even his Right Rev. Lordship, the chairman, turn his face from the speaker for the moment, with the manifestation of some symptoms of regret for his audacity; and the Bishop of Winchester, upon his right, betrayed a like sensitiveness; and a large class of venerable personages were evidently willing that the Doctor should pass over that point briefly. They seemed to feel, and doubtless with good reason, that the London public are not quite prepared for such a change. Not that Dr. Cox was rude, or maliciously disposed to touch a tender spot. It came very naturally into the course of his narrative of the Temperance Reformation in America, and he merely stated the fact of the very extensive banishment of "the black decanters." But it is not unlikely, that having been obliged to witness their parade and the rapid succession of one kind to another on the table, since his arrival in this metropolis, he was especially *emphatic* on that point. Indeed, I thought he was; and am inclined to believe that others thought so too. However, I believe also, that it will do no hurt. It no doubt occasioned many silent exclamations: "Is it possible you have accomplished so much in America; and how can you do without it? how do you contrive to digest your dinners?"

I would not insinuate, however, that Dr. Cox was not well received. Nothing could have been more felicitous than his address in whole, and in its parts; and although it continued an hour, I believe they would have heard him another hour with unabated satisfaction. His facts were succinctly and luminously served out, and his comments upon them and upon the general subject were pertinent, vivid, and eloquent. He succeeded admirably in awakening a rapid succession of lively and sympathetic feeling, was cheerful throughout, and sat down under a most decided and long continued applause. He would, of course, as all his friends know, deliver himself, every now and then of a Coxism, in some word or phrase of his own coining, which would very naturally be taken here as *Americanisms*. And some of them were liked so well that the subsequent speakers adopted them with good effect, confessing their obligations.

The Bishop of Winchester made a full confession of his late conversion to the cause of temperance, and that he had been among "the cautious," as his American brother, (Dr. Cox,) termed them. The Bishop of London, however, came in from the beginning, and his example as the staunch friend of the cause, has had an amazing influence in the higher circles. They cannot ridicule it with effect, because the Bishop of London is there. The representation of the nobility and gentry, as they are called, was of course small on the Temperance platform. Lord Henly is always in every good cause; young Lord Milton was there; several members of Parliament; and the whole group was altogether of the most respectable classes.

The report of the results of the Temperance Reformation in our country was most cheering, and produced a great effect. The announcement of many facts of this kind was received with applause, and none more decidedly, than the effect in reducing the rate of insurance on ships which have discarded the use of ardent spirits. There is no thermometer more infallible, than the money market.

One of the pleasantest incidents of the Temperance meeting, was the introduction of a venerable old Quaker from Tottenham, in his 80th year, with a head as white as snow, a countenance fresh as youth, a frame vigorous and firm as a man of thirty, and with hearing, sight and every sense in perfection. He did use spectacles, though; but many young persons do that. He rose to give the history of his life, in proof of the benefits of temperance. When young, he was in poor health, nervous, and hypochondriacal. But he used ale, brandy, wines, kept a generous table; and in all respects lived high. But for thirty years past he had drank nothing stronger than water and abstained altogether from animal food; and "here I am. You see me. 'My youth is renewed like the eagle's.' I am, in all respects, a stronger and more vigorous man, than I was fifty years ago. Ardent spirits," said the old man, in the current of his remarks, "could not come from the Good power; they must have come from the Evil power." But the good old man came even nearer to the point than this; he made an affecting confession of evangelical Christian feeling. He was, to look upon, one of the finest specimens of most venerable age, and entertained us a half an hour with thrilling satisfaction. He spoke with perfect self-possession, and made himself distinctly heard throughout that vast and lofty room. His first words were; "If I am not heard at the farther end I can speak louder." "Louder"—"a little louder," said a number of voices. The old man lifted up his voice, like a trumpet:—"I have come here to-day to discharge a duty," &c. And he did it well.

The temperance cause, you may be sure, is advancing in Great Britain. Yours, truly.

Dr. Pinkerton and the Bible Society.—At the Anniversary of the British and Foreign Bible Society, Dr. Pinkerton said, that he had laboured for the last twenty years in connexion with this Society, and when he contrasted the state of Europe, both in a religious and moral point of view, now, with what it was at the period to which he had referred, he took courage himself, and called upon the meeting to rejoice at the change which had taken place. The principles of the Bible were at that time rejected by men who sought to deify their own minds rather than the God who created them; but latterly Bible principles had been rapidly gaining ground. There were in Germany at the present day, individuals of the highest abilities, and of the most profound learning, arrayed in defence of the Bible. The Bible had been introduced into thousands of schools, from which it was formerly excluded. The Catholic universities of Germany had received copies of the Scriptures, and placed them in the hands of the students. How different was the state of France at the present day compared with the year 1818, when a Bible Society was first introduced. The government at the former period would only allow the formation of a Bible Society for Protestants, and there was the greatest difficulty in introducing the Scriptures into the schools; upwards of 200 Catholic schools, however, had made an application for the Scriptures within the last quarter, and a Christian spirit had increased in different parts of the kingdom.

[*S. S. Journal.*

CHINA.

The following interesting letter has been addressed by the Rev. Charles Gutzlaff to the Corresponding Secretary of the British and Foreign Bible Society. It is dated at Macao, Sept. 24, 1832. The second letter is from the Rev. Dr. Morrison, and is dated at Canton, Oct. 21, 1832.

I never before addressed the Society; yet under the present circumstances it will be pardonable. You heard of my stay in Siam, and the completion of the translation of the New Testament: since that the Lord has opened a great door for the dissemination of his holy word in China.

During the greater part of the last year, I visited, in a junk, the maritime provinces of the Chinese Empire, viz: Canton, Fo-chan, Changtong in Pih che le, and Manchow Tartary; and made a beginning with the distribution of the word of life. I entered afterwards into the service of the honourable East-India Company, and revisited Canton, Fo-chan, and Changtong; saw Che Keang and Keang Nan; went over to Corea; and imparted the word of eternal life also to some Japanese, whom we met at Loo Choo, in the harbour of Napa Keang. It will be gratifying to you, when you hear that our Bibles and Tracts have created a great sensation in the Chinese Empire. Wei, the Deputy Governor of Fo-chan and Che Keang, sent a copy of the Scripture Lessons and other principal Tracts to the Emperor, and recommended him very earnestly to have the doctrines duly examined.

I had the pleasure of presenting his majesty, the King of Corea, with a copy of the Bible: he refused to accept it, but will have repented of it; but if even this was not the case, his officers have received these inestimable treasures, and the word of God will gain a footing in Corea. I entertain the same hopes of Loo Choo, where a great many Bibles and Tracts were scattered amongst all classes: and as I ought to have the faith of a mustard seed, I humbly hope that the word of God which we gave to the Japanese will bring forth fruits in abundance. In China, no remark was made upon the free distribution of the Gospel: there was no open interference of the government, neither has the Emperor expressed his displeasure. Thus I consider this empire more accessible than many other heathen countries; and that you will not wonder at my going to make a third trial. I know very well the risk I run; but also the Lord's saying, "He that loses his life for me shall find it." Should I doubt to embark in the most dangerous undertaking, as long as the mighty Saviour opens the door, which nobody can shut?

In faith on Him, who has begun the glorious work, I may say, that we very soon shall want about 10,000 copies of the New Testament, for distribution in Cochin China, Tonquin, Hainam, Maritime China, Manchow Tartary, Corea, Satsuma, and Loo Choo. Please to give me some account of the Manchow translation, of which I have sent the Gospel of Matthew.

I deeply regret that the Indo-Chinese translations are not yet printed; but as we wish to visit some parts of eastern Siam and Cambodia, we shall try to get at least one Gospel printed, in order to make a feeble beginning in both the Siamese and Cambodian.

I humbly recommend this work to your special prayer. Oh that China might live before God! that that hateful prejudice of Christians, that nothing can be done in China itself, might vanish! that God might reveal his glory!

We have had more of the Holy Scriptures sent up to China this last season than at any former period; and Mr. Gutzlaff, who has, I believe, written to you, carried a considerable number to the north of China, on the coast to Corea and the Loo Choo Islands. He sent, by the hands of some official persons, one copy to the King of Corea, who, however, declined to accept it.

Mr. Gutzlaff has gone another voyage to the north —which is his third—carrying Bibles, Prayer Books, and Tracts. Thus, I trust, the word of the Lord will spread, and his wonderous works be made known throughout China and surrounding nations. I have the pleasure to state, that the American Churches have taken up the cause of China. Messrs. Bridgman and Abeel were their first missionaries. Mr. Stephens has, a day or two ago, arrived on the coast, in the ship Morrison—named after me, I believe, by its owner, Mr. Oliphant, a devoted servant of Christ, and a friend of China. Mr. Stevens is sent to preach to seamen in China, and also to study the language for Missionary purposes. We have another Chinese student in Mr. Winterly, who is here for his health, and is acting as Chaplain to the Factory during the absence of Mr. Vachell, who had gone to England on a visit.

The American Christians wish their missionaries to distribute Bibles at American expense; to which, of course, we can have no objection. Mr. Bridgman and I have consulted about printing an edition of our translation in China, for his constituents; but have not yet decided on the measure. Thus the means are increasing, by the Lord's good hand upon us; and I trust his hand will work with us, and with my successors, in this field of labour. During the summer, I have employed our lithographic press in printing Scripture-sheet Tracts; most of which Mr. Gutzlaff has taken with him. Mr. Bridgman has also procured a lithographic press, which he intends using in a similar manner.

May the grace of our Lord Jesus, the love of God, and the fellowship of the Holy Spirit, be with us all!

The Bible in Algiers.—I have engaged a German boy in my service; and with him have attended the market-place regularly every morning, from eight to ten o'clock, (unless prevented by the weather,) in order to find purchasers for my Bibles. On the market being closed, the lad goes about the town, looking out for customers who may be desirous of obtaining the word of God; and thus an opportunity has frequently been afforded of entering into conversation both with Jews and Mahommedans.

The Lord has been mercifully pleased to cause my visit to this place not to be wholly in vain. I have sold 175 Bibles, and 100 Testaments, in the Hebrew, Arabic, French, Italian, Spanish, and German languages; for which I have received the sum of 611*fr.* One hundred and four copies have been issued gratuitously.

In the kingdom of Algiers alone, it is computed that the number of Jews resident in it are 30,000; and few of them possess the word of God. If, however, they once become possessed of the word of life and salvation, there is reason to suppose that the truth will sooner penetrate into their hearts than into those of their brethren in Europe; as the latter care little about the word of God, whereas the former are anxious to obtain it. In fact, not a day passes without inquiries being made as to the likelihood of my soon receiving Hebrew Bibles.

Many of the Arabic Bibles have been sold to the Moors here: the Italian Bibles were purchased by Italians; but the Spaniards were particularly glad to obtain the New Testament in their language.

A Missionary at Algiers.

DIFFUSE MISSIONARY INTELLIGENCE AND YOU PROMOTE THE PIETY OF INDIVIDUAL CHRISTIANS.

You impress upon them the value of the Gospel. Hear a Bushman, a native of a tribe the most despised of all in Africa, in all the ardour of his first love addressing a company of his countrymen. "Have not I, a Bushman, found grace? We never inquired after God; but he sought us and made us his children. (Here he wept.) Yes, he sought us out of the holes of the mountains. Many do not like to be called Bushmen; but I am not ashamed of the name. God has had mercy on me, and he may on you. Arise go to him. (Again he wept.) I wish I could this day tell all the Caffres, Hottentots and Bushmen, what God has done for me, a Bushman." A Hottentot, after speaking of God's goodness to him and his people in a lage assembly, cried out with many tears, "Is not this altogether the grace of God! love of God! mercy of God! Men, brethren, Hottentots, praise the Lord God Almighty!" Read what God hath done in South Africa, what degradation has been removed, what wretchedness has been relieved, and if you are not convinced of the value of the Gospel, there is no illustration that will convince you. How also have the islanders of the ocean reproved us that we value the Bible no more!

As the Christian hears from the heathen, he is more and more convinced of the truth of God's word; he sees the promises fulfilling. The missionary intelligence of the present day makes all the prophecies realities. God is making the book of his providence and his word concur, and it is delightful to trace the concurrence and praise him. The isles are waiting for his law.—His sons are coming from afar, and his daughters from the ends of the earth.

As the Christian reads of the dark places of the earth, he feels the truth of the doctrine that all are gone out of the way, that there is none that doeth good, no, not one.

As he peruses accounts of success, he embraces more firmly the doctrine of Christ crucified. How much benefit has Greenland received from the preaching of this truth! How much the world! 50,000, now members of mission Churches, bear witness to the efficacy of this truth on their hearts and lives, to their dark-minded countrymen. 400,000 have renounced their idolatry in consequence of the preaching of the cross. In this the Christian rejoices; for it is a truth he dearly loves that is making progress in the earth. It is his king, even the Prince of Peace, who is marching on to the conquest. He feels more attached to his Saviour, and delights more in that salvation himself, which Christ purchased for a whole world; and does not this advance the piety of the Christian? It was the value that David put upon God's word, that made him the eminent saint that he was. So would Christians be influenced by all the motives that they can possibly bring to bear; they would love the word of God more, and not only would it be a lamp to their feet, but it would be a light to the path of many a neighbour or friend around them, who is living in impenitence and sin.

E. H.

[*Boston Recorder.*

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AMERICAN QUARTERLY OBSERVER.

Conducted by B. B. Edwards. No. 1, for July.

Contents.—Art. 1st, Political Duties of Christians as exhibited in the Bible. 2d. Fiction as a vehicle for Truth. 3d. The Past and the Present. 4th. The Temperance Reformation. 5th. Proper mode of Preaching. 6th. Slavery in the United States. 7th. Present attitude of Mohammedanism in reference to the spread of the Gospel. 8th. John Milton. 9th. Jeremy Taylor. 10th. The Missionary Thomason. 11th. Critical Notices. Literary Intelligence. View of Public Affairs. Terms $4 per annum in advance.

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Poetry.

BISHOP KEN'S HYMNS.

The three celebrated hymns by Bishop Ken are generally mutilated in the hymn-books. We give a correct copy of them all.

MORNING HYMN.

Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise,
To pay thy morning sacrifice.

Thy precious time, mispent, redeem:
Each present day, thy last esteem;
Improve thy talent with due care,
For the great day thyself prepare.

In conversation be sincere,
Keep conscience, as the noon-tide, clear;
Think how all-seeing God thy ways,
And all thy secret thoughts surveys.

By influence of the light divine,
Let thy own light to others shine;
Reflect all heaven's propitious rays,
In ardent love, in cheerful praise.

Wake, and lift up thyself, my heart,
And with the angels bear thy part;
Who all night long unwearied sing,
High praise to the eternal King.

I wake, I wake, ye heavenly choir:
May your devotion me inspire,
That I, like you, my age may spend
Like you, may on my God attend!

May I, like you, in God delight,
Have all day long my God in sight,
Perform, like you, my Maker's will,
O may I never more do ill!

Had I your wings, to heaven I'd fly,
But God shall that defect supply,
And my soul, winged with warm desire,
Shall all day long to heaven aspire.

All praise to thee who safe has kept,
And hast refreshed me, whilst I slept;
Grant Lord, when I from death shall wake,
I may of endless life partake.

I would not wake nor rise again,
Even heaven itself I would disdain,
Wert thou not there to be enjoyed,
And I in hymns to be employed.

Heaven is, dear Lord, where'er thou art,
O never then from me depart;
For to my soul 'tis hell to be
But for one moment void of thee.

Lord, I my vows to the renew,
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with thyself my spirit fill.

Direct, control, suggest, this day,
All I design, or do, or say:
That all my powers, with all their might,
In thy sole glory may unite.

Praise God, from whom all blessing flow,
Praise him, all creatures here below;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

EVENING HYMN.

All praise to thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath thine own almighty wings.

Forgive me, Lord, for thy dear Son,
The ill that I this day have done;
That with the world, myself, and thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed,
To die, that this vile body may
Rise glorious at the awful day.

O may my soul on thee repose,
And may sweet sleep mine eye-lids close:
Sleep, that may me more vigorous make,
To serve my God when I awake.

When in the night I sleepless lie,
My soul with heavenly thoughts supply,
Let no ill dreams disturb my rest,
No powers of darkness me molest.

Dull sleep! of sense me to deprive!
I am but half my time alive!
Thy faithful lovers, Lord, are grieved
To lie so long of thee bereaved.

But though sleep o'er my frailty reigns,
Let it not hold me long in chains;
And now and then let loose my heart
Till it a hallelujah dart.

The faster sleep the senses binds,
The more unfettered are our minds:
O may my soul, from matter free,
Thy loveliness unclouded see!

O when shall I in endless day,
For ever chase dark sleep away,
And hymns, with the supernal choir,
Incessant sing, and never tire?

May my blest guardian, while I sleep,
Close to my bed his vigils keep;
Divine love into me instil,
Stop all the avenues of ill!

Celestial joys to me rehearse,
And thought to thought with me converse,
Or in my stead, all the night long,
Sing to my God a grateful song.

Praise God, &c.

(Midnight Hymn next week.)

From the Messenger and Advocate.

A STRIKING FACT.

The Lord gave and the Lord hath taken away.—Bible.

These words were spoken by good old Job, but how often have they been misapplied and twisted to answer secular purposes, and that, too, by professors of religion! How frequently do we witness persons taking to themselves consolation instead of reproof! How frequently do we see men who have lost their property through their own imprudence applying this passage to their case, when perhaps Divine justice is frowning upon them for misusing the property committed to their charge!

At the age of fourteen years I entered the counting-house of a tradesman of high reputation. He was a member of a Christian Church, and a flaming professor, too; but, alas! he was one of those who would wish to rob God of his rights, and, as Pollock expresses it, would with one hand put a sixpence in the treasury of God, and with the other take a shilling out. I had been blessed with pious parents and a religious education, which enabled me to form to myself some idea of what a Christian ought to be. He was a man who had proved prosperous in business, and had accumulated wealth; he was one of those individuals who, whilst he could lavish pounds upon himself, would not afford to give to the poor a penny.

One cold winter's morning as I entered the counting-house, I observed him busily engaged with "lucre." Bank notes lay in piles upon his desk, whilst, with a miserly look and selfish whistle, he was pasting together various bank notes which had been remitted to him in halves; these he was placing before a fine bright fire to dry. Whilst thus engaged he was interrupted by a slight tap at the door. "Walk in," said Mr. M——, and the next moment exhibited to our view a female, who, by her silvered locks and shriveled countenance, evinced that she had far passed the meridian of life, and was fast hastening to "that bourne from whence no traveller returns." Her attire exhibited poverty, but neatness; her deportment was respectful and genteel, and as she fixed her eyes upon Mr M——, I could see the tear-drop startling on her nervous cheek, which gave a piteous, but interesting appearance to her time-beaten features. "Well, my good woman, what is your business?" said Mr. M——. The poor woman stated that she was the widow of a Baptist minister, who, after speaking in his great Master's name for upwards of forty years, had bid adieu to the transitory things of this sinful world, to take his seat in heaven; he had left her with two crippled children, who, together with herself, were entirely dependent upon charity, and were in extreme poverty. Having heard of Mr. M—— *as a great professor*, she was led to suppose that he could not refuse to bestow a trifling charity on a humble follower of the Lord, and had that morning walked seven miles for the purpose of seeing him, hoping that he would, in some degree, alleviate her distress. But, alas! how was she disappointed when he not only refused to give her a single sixpence, but said in a peevish voice, "if my belonging to a Church brings me so many beggars, I had better quit it entirely." She pleaded hard, but to no purpose; she left the room, half broken-hearted, and as she closed the door after her, it struck a draft towards the fire, (before which the notes were placed,) and blowing a *ten pound* note into the fire, it was consumed in a moment. Mr. M—— ran, almost frantic, to the fire, but it was too late. He pronounced many obnoxious epithets upon the old woman, and, indeed, upon all Christian Churches, declaring that he would leave them altogether, if this was the way he was to be served. He remained in this state for some moments, then leaning his head upon his hand, exclaimed with hypocritical serenity—"The Lord gave and the Lord hath taken away." My heart sunk within me, and I hastened to follow the poor woman to administer to her necessity, as far as my scanty means would permit.

Years have rolled by since that time, and the wide Atlantic separates me from the spot, yet are the circumstances as fresh in my mind as the day they happened. Neither time nor change of scene have erased it from my memory; but the recollection remains as if written with an iron pen upon a table of stone.

Brooklyn. W. H. O.

SMOKING.

The subjoined lively sketches will secure the double purpose of illustrating national manners, and of correcting the misconceptions of many well-informed persons respecting the impunity with which it has been alleged the Germans indulge in the habit of smoking. They are derived from a work recently published in London.—*Penn. Adv.*

"It is, (says the author,) impossible to refuse the Germans all the praise due to good-nature, kindness of manners to strangers, and especially to general intelligence. Every one reads—almost every one writes, and altogether, there is more of the active power of education visible in general society, than perhaps in any other country of the world. But they have two *desagremens*, for nothing but the word can express the thing, too slight to be called vice, and too vexatious to be entitled to tolerance; which very considerably undo the spell of German society; and those are, smoking and stocking-knitting. A few mornings since, I visited a man of letters: I found him in his study, entrenched up to the chin in books and papers, and surrounded with all the printed wisdom of his country, in bindings that had evidently known a good deal of the 'midnight lamp.' The *nocturna versate manu, versate diurna*, was in every thing. In short, all was as it ought to be in the *sacellum* of literature. The master of the shrine was a very intelligent person, I believe a very learned, and certainly a very industrious one; for in a list of his daily pursuits, which he showed to me, there was scarcely an hour out of the twenty-four which had not its appropriate study. But the genius of tobacco smoke was there, writing his death-warrant, as legibly as my learned friend ever wrote a line of high Dutch. His pipe was in his hand; his goblet of *eau sucre*, (sugared water,) its never-failing and almost equally sickening companion, was beside him; and with a lack-lustre eye, and a cheek as yellow as the yellowest page he was poring over, was this able and valuable man sadly smoking himself into the other world. His chamber, his books, his clothes, every thing about him, were tobacco; and I left the interview, in sorrow, and half suffocated. Argument in this distemper is but loss of time. No logic can pierce the integument that smoking wraps round the brain. Nothing will ever be effectual, except a general *fusillade* of the criminals, and a *cordon* prohibitory of the entrance of this fatal gift of America for the mystification of the continental soul. The propensity, too, is declared by the physicians to be actually one of the most efficient causes of the German tendency to diseases of the lungs. In point of expense, its waste is enormous. In Hamburg alone, 50,000 boxes of cigars have been consumed in a year; each box costing about 3*l.* sterling: 150,000*l.* puffed into the air! And it is to be remembered, that even this is but a part of the expense; the cigar adorning the lip only of the better order, and even among those, only of the young; the mature generally abjuring this small vanity, and blowing away with the mighty meerschaum of their ancestors. This plague, like the Egyptian plague of frogs, is felt every where, and in every thing. It poisons the streets, the clubs, and the coffee-houses; furniture, clothes, equipage, person, are redolent of the abomination. It makes even the dulness of the newspaper doubly narcotic; the napkin on the table tells instantly that native hands have been over it; every eatable and drinkable, all that can be seen, felt, heard, or understood, is saturated with tobacco; the very air we breathe is but a conveyance for this poison into the lungs; and every man, woman, and child, rapidly acquires the complexion of a boiled chicken. From the hour of their waking, if nine-tenths of the population can ever be said to awake at all, to the hour of their lying down, which, in innumerable instances, the peasantry do in their clothes, the pipe is never out of their mouths; one mighty fumigation reigns, and human nature is smoke-dried by tens of thousands of square miles. But if it be a crime to shorten life, or extinguish faculties, the authority of the chief German physiologists charges this custom with effecting both in a very remarkable degree. They compute, that of twenty deaths of men, between eighteen and thirty-five, *ten* originate in the waste of the constitution by smoking. The universal weakness of the eyes, which makes the Germans *par excellence* a spectacled nation, is probably attributed to the same cause of general nervous debility. Tobacco burns out their blood, their teeth, their eyes, and their brains; turns their flesh into mummy, and their mind into metaphysics.

WILL YOU JOIN THE TEMPERANCE SOCIETY?

A Dialogue.

A. Good morning, neighbour B. Come, just give us your name to this paper. It is the Constitution of our Temperance Society. Most of your neighbours have signed, and we thought you would not be backward in so good a work.

B. I join the Temperance Society! I can control myself without signing a pledge. *I* can govern *myself*, I assure you, Mr. A.

A. Certainly! Certainly, neighbour B.—so I supposed, and for that very reason I called on you. We wish no others to join our Society. Do you think we would associate ourselves with those who have lost self-government? Such men would make sad reformers, truly. See this list of names—don't you think all these men can govern themselves, likewise, as well as you? There's my name, and your brother Ben's; here's Sam Steady's and Simon Steadfast's—don't you think these men can govern themseves without signing a pledge?

B. Yes! to be sure: and so I don't see what good they will get by signing.

A. The object is to *do* good, rather than to "*get*" good. Look here, neighbour B.—You know how my brother Tom used to drink. But since I've joined the Temperance Society, and kept none in the house, he seems an altered man. He is ashamed to be seen drinking, and I believe it is nearly a year since he has touched a drop. You know there are a dozen similar cases in our own little town, and our paper tells of similar effects all over the country. You, too, have read the accounts. And now tell me honestly, neighbour B., whether you are not convinced, that if all sober men, like you and I, would join the Society, and use and keep none at all, it would well nigh remove this great evil from the country.

B. Why—yes—to be candid, I suppose it would do a great deal towards it. But, then, after all, you know there are some who will drink, so long as they can get it.

A. Just so—and for that very reason, we want an united effort to put an end to the sale of strong drink. And if the shop-keepers were to have none but drunken customers, they would soon quit selling.

B. Yes—I know that; for my brother John, who lives in F——, has been forced to give up selling, from that very circumstance.

A. Well, then, don't you see that duty requires you to join the Temperance Society for the good of the country?

B. Why—as to that—I don't know as I am obliged to deny myself a comfortable drop now and then, on account of my country. I pay my taxes, and that is my part. Charity begins at home.

A. Now, neighbour B.—allow me to be plain with you. Your only son, you know, is in a very bad way, and you have every reason to hope, that your joining the Temperance Society would have as good an influence on him, as my joining had upon my brother. Come, put down your name here, for his sake.

B. Indeed I cannot, neighbour A.—You know I have been in the habit of taking a little every day for these twenty years. But you know I only take a little—a very little.

A. Yes, I know it, and therefore I trust that so little a matter will readily be given up, to secure so great an object as the salvation of your country, and your only son. Come, give us your name.

B. Indeed I *cannot*. I *must* have a *little*.

A. What! "*must*" have a little! "*Cannot*" do without it? Where then is the *self-control* of which you so lately boasted? "*Cannot*" leave drinking, even to save your own son! Certainly you are *not* thus enslaved. Think again. Come, give us your name.

B. No, indeed, I cannot. Good morning.

A. Good morning, Sir. But pray do not say again—"I can govern myself; I am not the slave of strong drink."

DEITY OF CHRIST.

Mr. Editor:—It is interesting to observe the apparently trivial means, by which God, in his providence, sometimes leads men to discern and repent of their errors. The following anecdote illustrates this remark. It is quoted from memory, from Milner, whose work on Church History is rich in biographical anecdotes and practical instruction.

During the reign of Theodosius the Great, in the fourth century, the Arians, through the lenity of the emperor, made the most vigorous attempts to undermine the doctrine of the divinity of Jesus Christ. The event, however, of his making his son Arcadius partner with himself to his throne, was happily so overruled as to lead him to see the true character of their creed. Among the Bishops who came to congratulate him on the occasion, was the famous and esteemed Amphilochus, who had suffered much under the Arian persecution. He approached the emperor, and after a very appropriate and dutiful address, was about to take his leave, without noticing the emperor's son. "What," says Theodosius, "do you not know that I have made *him* my partner in the empire?" Upon this, the good old Bishop went up to young Arcadius, then about sixteen years of age, and putting his hand upon his head, said, "The Lord bless thee, my son!" and immediately drew back. Even this did not satisfy the emperor. "What," said he, "is this all the respect you pay to a prince whom I have made equal in dignity to myself?" Upon this the venerable Bishop arose, and looking the emperor sternly in the face, said, in a tone of mingled solemnity and indignation, "Sire, do you so highly resent my neglect of your son, because I do not give him equal honour with yourself? What then must the eternal God think of you, who have allowed his co-equal and co-eternal Son to be degraded from his proper divinity in every part of your empire?" This was a two-edged sword in the heart of the emperor. He was confounded by the reproof which he felt to be just; and no longer would he give the least indulgence to that creed, which did not secure divine honour and glory to Jesus the "Prince of Peace."—*Presbyterian.*

THE RELIGION OF CONVENIENCE.

The religion of the Gospel renders a man "firm, steadfast, unmoveable." And so does the religion of convenience, when it seems the most ready way to secure the object for which it was embraced. While genuine piety takes a deep hold on the affections, and exerts a controlling influence over the whole character—while it remains the same efficient principle throughout all the varying scenes of life—the same undying flame enkindled by the spirit of the living God and exhibiting every where the image of its adorable author, the religion of convenience receives its moulding almost exclusively from external circumstances—from calculations of profit and loss—from the honour or ignominy, the pleasure or the pain which are likely to result from its profession. Hence, it is either grave or gay to suit the circles into which the individual is thrown. It is "all things to all men" in the most latitudinarian sense of the phrase. It has its seat in a pliable conscience, and though it may occasionally in words evince the spirit of a martyr, it covets not a martyr's fame. Like Naaman, who, when healed of his leprosy by the prophet, solicited the privilege of entering with impunity as usual, the house of Rimmon, and bowing there with his master, so many professors, it is to be feared, are now unwilling to make any pecuniary or personal sacrifice for the cause of Christ. The house of Rimmon—the idolatry of the world, has just as many charms for them as ever.—*Charleston Observer.*

From the Christian Intelligencer.

Mr. Editor:—The following rules were adopted some years since by the members of a Church in England. They are equally suitable for American Christians, and admirably calculated to promote peace and harmony among the members of Christ's mystical body. It is believed, that if they were occasionally read and adopted by all who bear the Christian name, much evil would be avoided and fewer cases of Church discipline would occur. By giving them a place in your paper, you will oblige A Subscriber.

1. To remember that we are all subject to failings and infirmities of one kind or other.
2. To bear with, and not magnify, each other's infirmities—Gal. vi. 1.
3. To pray one for another in our social meetings and particularly in private.—James v. 16.
4. To avoid going from house to house, for the purpose of hearing news, interfering with other persons business.
5. Always to turn a deaf ear to any slanderous report, and to lay no charge, brought against any person, until well founded.
6. If a member be in fault, to tell him of it first in private, before it is mentioned to others.
7. To watch against a shyness of each other, and to put the best construction on any action that has the appearance of opposition or resentment.
8. To observe the just rule of Solomon, that is, to leave off contention, before it is meddled with.—Prov. xvii. 14.
9. If a member has offended, to consider how glorious, how godlike it is to forgive, and how unlike a Christian it is to revenge.—Eph. iv. 2.
10. To remember that it is always a grand artifice of the devil to promote distance and animosity amongst members of Churches; and we should therefore watch against every thing that furthers his end.
11. To consider how much more good we can do in the world at large, and in the Church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.

LAKE TIBERIAS.

On the night of our arrival we walked on the terraced roof to enjoy the coolness of the air. It was moonlight, and the lake and its shores were as beautiful a scene as can be conceived. It brought to mind the night, though so different a one, when Christ walked on the surface of the waves to rescue his disciples. Yet Tiberias is a scene where nature seems still to wear as sublime and lovely aspect as in the day when it drew the visitations and mercies of the Lord. No curse rests on its shores, as on those of the Dead Sea; but a hallowed calm, a majestic beauty, that are irresistibly delightful. The length of the lake is about fourteen miles, and the breadth five. The fish that it contains have a most delicious flavour, and are much the size and colour of mullet. The boats used on it are, in some seasons of the year, much exposed from the sudden squalls of wind which issue from between the mountains. The water is perfectly sweet and clear. The Jordan is seen to enter it at the northern extremity, and its source is distinctly visible through the whole extent of the lake. The range of mountains forming its eastern shore, is very lofty; their steep and rocky sides are barren, with a sprinkling of trees on a few of the summits. The western shore, where the town stands, is level, but its picturesque hills divided by sweet vallies, are covered with a rich carpet of verdure, but destitute of trees. The side of the southern end of the lake is very pleasant, where the Jordan flows out of it. An ancient bridge, some of whose ruined and lofty arches still stand in the river, add much to the beauty of the scene. We bathed here in the Jordan, which issues out in a stream of about fifty feet wide, and flows down a rich and deserted valley, enclosed by bare and lofty mountains. The stream was here clear and shallow; but it soon became deep and rapid. Little is said in the Scriptures, respecting the extensive valley of the Jordan between Tiberias and Jericho. It must have been thickly populated from its luxuriance, being watered throughout by the river. Yet with all the charms of its situation, the air around the lake, during the summer, is close and sultry. Of all places in Palestine, however, a stranger would desire to fix his residence here; as a situation on any of the verdant hills around would be exempt from the often oppressive air on its banks.

[*Carne.*

CHILDREN'S FRIEND.

The following brief sketch of one of our most distinguished Bishops is from the S. S. Instructor. Our young readers will find much in his life to admire and imitate.

BISHOP DEHON.

The father of Theodore Dehon was a French emigrant, who settled at Boston some years before the American Revolution. Theodore was born on the 8th December, 1776. His mother was a lady of many and rare virtues. He felt particularly grateful for her attention to his religious education. In the depth of winter, when only a few days old, her little Theodore was sent to the house of God, to be "lent unto the Lord." She regularly conducted her children to public worship and to public catechising, and instructed them herself at home statedly on Sunday evenings. Bishop Dehon looked back, as among the most pleasant recollections of his life, to the family scene, when she read the holy volume, when she assisted the little ones in reciting the catechism, and those pious hymns that speak to the heart, and prayed for them and herself to their Father in heaven. He often expressed his admiration of her virtues, and once said to a friend, "O, I wish you had known her!" She was frequently in his thoughts, and when he supposed no one near he has been heard to exclaim, "Spirit of my mother, where art thou!"

Mrs. Dehon had the happiness of living to see her son a minister of the Gospel. She died in 1804.

Theodore never discovered much disposition to play, or to frequent the society of boys, but would resort to the nursery with books, which he read with great eagerness and delight.

The ceremonies and worship of the Church, at a very early age engaged his attention, and he would allow nothing to detain him from the sanctuary, when it was in his power to be there. He would never be absent from public catechisings, which always deeply interested him; and on occasion of any solemn festival, particularly that of Christmas, he expressed an unusual degree of delight, and was always among the first to be present and assist in ornamenting the Church.

It is well remembered, that he looked forward to the ministry from earliest years, and that he had, in boyhood, a grave appearance. At a very early age, in Mr. Carter's school, his companions, even those who were some years older than himself, looked up to him as to a superior mind, and he was often called on by his instructor, to assist in teaching. During the seven years he remained at the Boston grammar school, he was invariably at the head of his class, and at the age of fourteen years received the first honour, being appointed to deliver the English Oration.

He did not presume on his quickness of mind, but studied diligently, and though admired for his genius and attainments, attracted still more attention by that sweetness of disposition, which was stamped on his countenance, and expressed in the tenderest tones, and most endearing manners.

He entered Harvard University before he was fifteen years of age, and though among the youngest, was distinguished as the first scholar of his class. But he had the higher distinction of virtue. The Rev. Mr. —— remarks, "I was with him in the college two years, nor do I believe during the whole time of his residence there, that he ever did or said a thing at which he ought to blush."

The productions of his pen were considered so superior to those of under-graduates in general, that the Professor of Rhetoric requested a copy of one of them, which he never recollects to have done of any other pupil.

At the commencement he received the first honour, and was decidedly the favourite of the day. He was listened to with profound attention. The temptations to which his youth, beauty, and reputation exposed him, would have injured any heart, in which *religious* principle was not deeply rooted. But he passed uncontaminated through the gay season of life. He bore his honours meekly.

Mr. Dehon was ordained deacon in 1797, and was immediately chosen rector of Trinity Church, Newport, R. I. There, though loving and beloved, his health began to decline, and he was obliged to visit South Carolina to try the effect of a warmer climate.

In Charleston the young minister was very generally admired. It is recollected, that at the Orphans' Asylum, he preached from the appropriate text, "Behold, the babe wept!"

He was twice invited to the Rectory of St. Philip's Church, in Charleston, but his attachment to the people of his charge in Newport induced him to decline this honour.

In the year 1804, he was afflicted with a tumour in his neck, which gave him great pain and uneasiness, deprived him of rest, and threatened a speedy termination of his life. He determined to have an operation performed. He had recourse to fervent prayer, and resigned himself to the will of his Maker. Dr. Warren of Boston was prevailed on to try the experiment of removing the tumour by a knife. All the physicians who were present, urged that he should be bound, as the least motion would be dangerous. To this he would not consent, assuring them it was unnecessary. During the operation, which was attended with great danger, and lasted nearly an hour, he bore the pain with great fortitude, and steady composure. After the tumour was removed he examined the wound by the help of a mirror.

In 1807 he was invited to deliver the Annual Oration at Cambridge, before the Phi Beta Kappa Society. A certain number of the first scholars are elected yearly into this society, from among the graduates, and the appointment of Orator is regarded as a high honour.

In 1809 he was invited to St. Michael's Church, Charleston, S. C. and his delicate state of health, and the interests of religion, induced him, after many struggles, to leave his beloved Newport.

He often said, there was no duty so pleasant to him as the catechising of little children.

His manner was always peculiarly solemn. He looked upon the child on such occasions with a glow of delight.

There never was a face, and an eye, in which the emotions of the soul were more plainly exhibited. Alluding to the expression of his eye, a young German exclaimed, "I have not seen such an eye, except in Germany."

In 1812 he was elected Bishop of the Diocese of S. C. Among his many useful labours, in this office, he introduced the Sabbath-school system into the Churches under his care.

On his return from a visit to Sullivan's Island, where he had been superintending the erection of a Church, he was taken ill of the yellow fever, and shortly after died, in his forty-first year, the beautiful death of a Christian disciple. There was a general burst of sorrow at his departure,

"And youth and age lingered at his grave."

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